

THE
BOOK OF PSALMS;

TRANSLATED FROM THE HEBREW:

WITH
NOTES,
EXPLANATORY AND CRITICAL.

BY THE LATE
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LORD BISHOP OF ST. ASAPH.

— — —
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TO HIS GRACE

THE LORD ARCHBISHOP OF CANTERBURY.

MY LORD,

IF, of the various labours of my Father's pen, which, since his death, I have carried through the press, I have, as yet, placed none under your Grace's immediate protection, it has been, because I wished to reserve for that honour this work, conceiving it to be the most profound and the most important of all the learned works of their great Author. If I am right in this opinion, and its execution be in any degree answerable to the dignity and importance of the subject, the present may seem not unworthy of being brought before the Primate of the Church of England; and may be received by your Grace as a small testimony of the feeling with which I bear in mind the numerous acts of kindness you have been pleased to confer upon me.

That your Grace may long be preserved to employ the advantages of your high station and office to the glory of God, and the good of that Apostolical branch of Christ's Church which his Providence hath placed under your especial jurisdiction, is the sincere and earnest prayer of

Your Grace's much obliged
and most devoted humble Servant,

HENEAGE HORSLEY.

Dundee, March 1. 1815.

PREFACE.

THREE years having elapsed since the following Translation was announced as in the press, the Editor feels himself called upon to account for the extraordinary delay which has taken place in regard to the publication. For the greater facility of correcting the proof-sheets, he was at the first desirous of printing the work in the town where he resides; but, after much time being wasted in fruitless endeavours to accomplish this object, he was compelled to carry the manuscript to Edinburgh. On consulting with a respectable printer there, he found that, the distance at which he resided from Edinburgh being too great to admit of his seeing the proofs more than once, it would be necessary to have an assistant on the spot, whom the printer might consult, if any difficulties occurred, and who might revise the sheets as they were thrown off, after their first correction. For this purpose, he applied to Dr. Moodie, at that time Professor of Hebrew and Oriental Languages in the University, who readily undertook the office. The press was then set to work. But before the second sheet came from it, Dr. Moodie was suddenly seized with illness, and died. Some months elapsed

before the vacant Professorship was filled up. But, upon the late learned Dr. Murray's appointment, the Editor wrote to that gentleman on the subject of the following work, who also consented, upon his taking up his residence in Edinburgh, to assist in the task of correction. But to the great loss of oriental literature, Dr. Murray just lived to enter on the duties of his office as Professor, and no more.

Two years had now worn away without any progress having been made, when the Rev. D. Dickson, one of the ministers of St. Cuthbert's, Edinburgh, and an accomplished Hebrew scholar, offered his assistance, and, to save the time that would have been expended by transmitting the proofs to and from Dundee, kindly undertook the sole correction of them. Under his single revision, therefore, the work has been printed; and the Editor's gratitude is due to Mr. Dickson, not only for the unremitting care and attention with which he has executed his laborious office, but also for several useful hints suggested by him during its progress through the press, and particularly for the proper indexes which have been furnished by him, and render the work more complete.

The causes of delay having been stated, the Editor begs leave to say, with respect to the Work itself, that he does not conceive it to have been his Father's intention to furnish a translation to supersede the use of the public one in the service of the Church. Indeed, the reader will, in the following pages, find several of the Psalms, on which the Bishop has written either

critical or explanatory notes, (sometimes both,) but of which he has given no translation; in which instances, it seems reasonable to conclude that he approved of the one in use. The Work seems to have been intended for the edification of the Christian reader in his closet; the Translation being such, as, with the Notes, may form a perpetual comment on the text.

The Psalms, being all poems, and the original composition of them in the metrical form, the Bishop hath adhered to the hemistichal division; and the Translation, in most parts, is so close, as to exhibit to the English reader the structure of the Original. The Translation is accompanied with Notes explanatory and critical. The Explanatory Notes accompany the Text, being given at the bottom of the page, and the reference to these is by the usual typographical marks. The Critical Notes are placed at the end of the volume, and the reference to these is by the capitals of the Roman alphabet.

It is much to be lamented that the Author left behind him no introductory chapter or prefatory essay to the Translation, explanatory of his scheme of exposition, and furnishing a general commentary upon the whole book. This deficiency, however, the Editor thinks he can in part supply, by subjoining an extract from a sermon of the Bishop's, on the 1st verse of the second Psalm, which appears to have been first written and preached in the winter of 1798. The chief purport of this discourse is to expound the prophetic passages of the Psalm from which the text

is taken, and to apply them to the transactions of the times. But it is opened with some observations on the nature and design of the Book of Psalms in general, and these observations, the Editor thinks, will not be out of their place here. To the extract is added a classification of the Psalms, according to their subjects, and the occasions on which the Translator conceived them to have been sung or recited. This will be found strongly to illustrate the observations contained in the extract; and both together may afford to the reader a pretty accurate idea as to what must have been Bishop HORSLEY's particular view of the Book of Psalms, and of the grounds on which he founded his application of so many of them to the Messiah, and the state of the Church in the latter ages.

— “Of all the books of the Old Testament, the Book of Psalms is the most universally read, but, I fear, as little as any understood. This cannot be ascribed to any extraordinary obscurity of these Sacred Songs, for of all the prophetic parts of the Scriptures they are certainly the most perspicuous. But it is owing partly, I fear, to some dulness of the faculties of the natural man upon spiritual subjects, and partly to the misapplied labours of modern expositors, who have employed much ingenuity and learning to find the immediate subject of every Psalm, either in the history of the Jewish nation, or in the occurrences of the life of David.

“It is true, that many of the Psalms are comme-

morative of the miraculous interpositions of God in behalf of the chosen people; for, indeed, the history of the Jews is a fundamental part of revealed religion. Many were probably composed upon the occasion of remarkable passages in David's life, his dangers, his afflictions, his deliverances. But of those which relate to the public history of the natural Israel, there are few in which the fortunes of the mystical Israel, the Christian Church, are not adumbrated; and of those which allude to the life of David, there are none in which the Son of David is not the principal and immediate subject. David's complaints against his enemies are Messiah's complaints, first, of the unbelieving Jews, then of the heathen persecutors, and the apostate faction in latter ages. David's afflictions are the Messiah's sufferings. David's penitential supplications are the supplications of Messiah in agony, under the burden of the imputed guilt of man. David's songs of triumph and thanksgiving are Messiah's songs of triumph and thanksgiving for his victory over sin, and death, and hell. In a word, there is not a page in this Book of Psalms in which the pious reader will not find his Saviour, if he reads with a view of finding him; and it was but a just encomium of it that came from the pen of one of the early Fathers, that it is a complete system of divinity for the use and edification of the common people of the Christian Church. In deriving this edification from it, which it is calculated to convey, they may receive much assistance from a work, which the ignorance of modern refinement

would take out of their hands.¹ I speak of the old singing Psalms, the metrical version of Sternhold and Hopkins. This is not, what I believe it is now generally supposed to be, nothing better than an awkward versification of a former English translation: it was an original translation from the Hebrew text, earlier, by many years, than the prose translation in the Bible; and of all that are in any degree paraphrastic, as all in verse in some degree must be, it is the best and most exact we have, to put into the hands of the common people. The authors of this version considered the verse merely as a contrivance to assist the memory. They were little studious of the harmony of their numbers, or the elegance of their diction: but they were solicitous to give the full and precise sense of the sacred text, according to the best of their judgment; and their judgment, with the exception of some few passages, was very good; and, at the same time that they adhered scrupulously to the letter, they contrived to express it in such terms as, like the original, might point clearly to the spiritual meaning. It was a change much for the worse, when the pedantry of pretenders to taste in literary composition thrust out this excellent translation from many of our churches, to make room for

¹ The Bishop's observations on the preference due to the version of Sternhold and Hopkins, over the versions of a later date, may seem to have little connexion with the present work; but as they contain his opinion on an important point, the Editor deemed it advisable to insert them.

what still goes by the name of the New Version, that of Tate and Brady, which, in many places where the Old Version is just, accurate, and dignified by its simplicity, is careless and inadequate, and, in the poverty and littleness of its style, contemptible. The innovation, when it was first attempted, was opposed, though, in the end, unsuccessfully, by the soundest divines, the most accomplished scholars, and the men of the truest taste, at that time, in the seat of authority in the Church of England. It will be an alteration still more for the worse, if both these versions should be made to give place to another of later date, departing still farther from the strict letter of the text, and compensating its want of accuracy by nothing better than the meretricious ornaments of modern poetry.

“ These Psalms go, in general, under the name of the Psalms of David. King David gave a regular and noble form to the musical part of the Jewish service. He was himself a great composer, both in poetry and music, and a munificent patron, no doubt, of arts in which he himself so much delighted and excelled. The Psalms, however, appear to be compositions of various authors, in various ages; some much more ancient than the times of King David, some of a much later age. Of many, David himself was undoubtedly the author; and that those of his composition were prophetic, we have David's own authority, which may be allowed to overpower a host of modern expositors. For thus King David, at the close of his life, describes himself and his sacred

songs:— ‘ David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said, The Spirit of Jehovah spake by me, and his word was in my tongue.’ It was the word, therefore, of Jehovah’s Spirit which was uttered by David’s tongue. But it should seem the Spirit of Jehovah would not be wanted to enable a mere man to make complaint of *his own enemies*, to describe *his own sufferings just as he felt them*, and *his own escapes just as they happened*. But the Spirit of Jehovah described by David’s utterance what was known to that Spirit only, and that Spirit only could describe. So that, if David be allowed to have had any knowledge of the true subject of his own compositions, it was nothing in his own life, but something put into his mind by the Holy Spirit of God; and the misapplication of the Psalms to the literal David has done more mischief than the misapplication of any other parts of the Scriptures, among those who profess the belief of the Christian religion.

“ The Psalms are all poems of the lyric kind; that is, adapted to music, but with great variety in the style of composition. Some are simply Odes. An Ode is a dignified sort of song, narrative of the facts, either of public history or private life, in a highly adorned and figured style. But the figure in the Psalms is that which is peculiar to the Hebrew language, in which the figure gives its meaning with as much perspicuity as the plainest speech. Some are of the sort called Elegiac, which are pathetic compo-

sitions upon mournful subjects. Some are Ethic, delivering grave maxims of life, or the precepts of religion, in solemn, but, for the most part, simple strains. Some are *Ænigmatie*, delivering the doctrines of religion in *Ænigmata*, contrived to strike the imagination forcibly, and yet easy to be understood. In all these the Author delivers the whole matter in his own person. But a very great, I believe the far greater part, are a sort of Dramatic Ode, consisting of dialogues between persons sustaining certain characters. In these Dialogue-psalms the persons are frequently the Psalmist himself, or the chorus of Priests and Levites, or the leader of the Levitical band, opening the ode with a proem declarative of the subject, and very often closing the whole with a solemn admonition drawn from what the other persons say. The other persons are Jehovah, sometimes as one, sometimes as another of the three Persons; Christ in his incarnate state, sometimes before, sometimes after, his resurrection: the human soul of Christ as distinguished from the divine essence. Christ, in his incarnate state, is personated sometimes as a Priest, sometimes as a King, sometimes as a Conqueror; and in those Psalms in which he is introduced as a Conqueror the resemblance is very remarkable between this Conqueror in the book of Psalms and the Warrior on the white horse in the book of Revelation, who goes forth with a crown on his head, and a bow in his hand, conquering and to conquer. And the conquest in the Psalms is followed, like the conquest in the Revelation, by the

marriage of the Conqueror. These are circumstances of similitude which, to any one versed in the prophetic style, prove beyond a doubt that the Mystical Conqueror is the same personage in both. It is no objection to this notion of Psalms in dialogue, that none of them are distinguished into the parts of the different speakers. In the works of any profane writer, the parts that belong to different persons in a scene are usually distinguished by prefixing, to the beginning of each speech, the initials of the name of the person to which the speech belongs; but this is a modern practice. In the oldest MSS. of the ancient Greek plays, the persons of the drama are not so distinguished any more than the persons in the Psalms; but these distinctions have been supplied by Editors. But in publishing the sacred text it was justly thought, that it would be too great a liberty if the Editor were to insert marks of his own, which the Holy Penmen had not thought necessary. It would be useful, however, if a paraphrase were given with these distinctions in the proper places: and yet the want of them is not very great; for I will venture to say that a reader of ordinary penetration, who has once had the hint that he is reading a dialogue, will easily perceive to what speakers the different parts of the dialogue belong. The part of Jehovah is sometimes indeed supplied (but this will never make difficulties) by an Oraacular voice, suddenly breaking out from the Sanctuary.

“It is not a bad general notion of the book of Psalms, which is given by a considerable though

neglected critic; it is a notion which, if kept in view, would conduce much to the right understanding of them,—that the whole collection forms a sort of Heroic Tragedy. The redemption of man, and the destruction of Satan is the plot. The persons of the drama are the Persons of the Godhead, — Christ united to one of them,—Satan, Judas, the apostate Jews, the heathen persecutors, the apostates of latter times;—the attendants, believers, unbelievers, angels;—the scenes, heaven, earth, hell;—the time of the action, from the fall to the final overthrow of the apostate faction, and the general judgment.”

H. HORSLEY.

Dundee, Feb. 13. 1815.

PSALMS.

PSALM I. [See Notes.]

PSALM II.

Prophetic of Messiah's exaltation.

THE mention of Zion, as God's *Holy Hill*, in the 6th verse of this psalm, proves that Zion had that name before the Temple was built upon it. For this psalm is so expressly ascribed to David in the thanksgiving of the Christian congregation, Acts iv. 25. that I think no doubt can be entertained that he was the author of it. Zion therefore had, in David's time, the name of God's Holy Hill, either by designation, as the intended seat of the Temple, or as the place of the temporary tent in which the Ark was deposited by David.

The Song consists of three parts: the first spoken in the person of the psalmist, the second of Messiah, and the third again by the psalmist. But the division will be different according to the reading that may be adopted of the 6th verse. As that verse stands in the Masoretic text, it contains the word which God, according to the 5th verse, "spake in his wrath," and is therefore a part of the psalmist's

narration. The first part, therefore, spoken by the psalmist, consists of the first six verses. The 7th, 8th, and 9th, are spoken by the Messiah, and make the second part. But if we adopt that reading of the 6th verse, which is expressed in the version of the LXX, then the 6th verse is spoken by the Messiah of himself. And, in this case, the first part spoken by the psalmist ends with the 3d verse; Messiah speaks the 4th, 5th, 6th, 7th, 8th, and 9th verses; and the psalmist, again, the three following.

PART I. — PSALMIST.

- 1 To what purpose do the heathen confederate,
And the nations meditate¹ a vain thing?
- 2 The Kings of the earth set themselves in array,
And the Statesmen sit in council together,
Against Jehovah, and against his Anointed One.
- 3 “ Let us break off their fetters,
“ And cast away from us their-twisted-cords.”
- 4 He that sitteth in heaven shall laugh, [A]
The Lord shall make scorn at them.
- 5 Then shall he speak against them in his wrath, [B]
And in-his-burning-anger he shall strike-them-
with-dismay;
- 6 [C] Yet will I anoint my King
Upon my holy hill of Zion.

¹ Or *threaten*. Or if רִיק may be taken adverbially, “ And the nations mutter angrily in vain.”

PART II. — MESSIAH.

- 7 [D] I will publish the decree of God: Jehovah
saith unto me,
My Son art Thou; I, this day, have begotten thee.
- 8 Demand of me; for I appoint the Heathen thine
inheritance,
And the extremities of the earth thy-fast-posses-
sion.
- 9 Thou shalt rule them with a sceptre of iron,
Thou shalt break [E] them to pieces like a pot-
ter's vessel.

PART III. — PSALMIST.

- 10 Now therefore, O ye kings, grow wise,
Be taught, O ye judges of the earth.
- 11 Serve the Jehovah
With fear, and rejoice with diffidence¹.
- 12 Kiss the Son
Lest he be angry, and ye perish from the way; [F]
For, within a little, shall his wrath blaze forth—
Blessed is every one who taketh shelter under him.

 PSALM III. [See Notes.]

¹ Literally "with trembling;" but the thing meant is that sort of fear which arises from a man's diffidence of his own strength and power:—a notion which the word "trembling" not at all conveys in our language. Serve the Lord, says the Psalmist, with fear, and rejoice; take satisfaction, joy and glory to yourselves in becoming his servants. But let it be a holy temperate joy, fearful of offence, not heedless and presumptuous, verging on the licentious kind.

PSALM IV. [See Notes.]

PSALM V.

[Title — *To the Giver of Victory. Upon the Flutes.*
A Psalm of David.]

The general subject of this psalm is the same as of the two preceding. It is a prayer for grace and mercy, and for God's protection against the atheistical faction. But it is distinguished from many of the like general argument, that it is a prayer offered in a particular place, at a particular time, in a particular character. The place, the inner-court of the temple, [see verse 4. and 7.]—the time, the hour of morning-sacrifice, [verse 3.]—the character, that of a Priest or Levite, as may be inferred from the sacrificial terms *אָפֵר* and *אָזַפֵּה* in the 3d verse.

This psalm, therefore, is the private prayer of a Priest or Levite, at the foot of the altar of burnt-offering, when he comes to set things in order for the morning-sacrifice. But in the character of this priest is typified that of a true member of the Christian church, one taught in the mysteries of the gospel, and admitted to the privileges of the faithful, in opposition to idolaters and infidels.

A Prayer of the Messiah, in the character of a Priest, coming at an early hour to prepare the altar of burnt-offering for the morning-sacrifice.

1 Give ear, O Jehovah, to my words,
 Consider my sighing. [A]

- 2 Hearken to the sound of my cry, my King,
And my God, for unto thee I pray.
- 3 O Jehovah, in the morning thou shalt hear my
voice,
In the morning I set every-thing-in-order before
thee, and watch for thee. [B]
- 4 Truly not a God that delighteth in a-wicked-person
art Thou,
An-evil-person shall not be-thy-guest. [C]
- 5 The foolish shall not present themselves in thy
sight;
Thou hatest all workers of vanity¹:
- 6 Thou wilt destroy all speakers of untruth²:
The man of blood and guile³ Jehovah holds-in-
abomination.
- 7 But I, in the abundance of thy mercy, come into
thy house:
In fear of thee, I worship [D] at thy holy temple.
- 8 O Jehovah, lead me in thy righteousness
Because of them-that-watch-me, make thy way
straight before my face⁴.
- 9 For no constancy [E] is in their mouth;
Within them is extreme depravity:
Their throat is an open sepulchre,
They set-a-polish with their tongue. [F]

¹ Vanity, i. e. the rites of the idolatrous religion.

² Propagators of the idolatrous religion, and opposers of the true.

³ "The man of blood and guile,"—the persecutor of the truth.

⁴ Or, according to the LXX,—my way—before thy face.

- 10 Convict¹ them, O God ;
 Let them fall by their own counsels.
 Cast them down in the abundance of their trans-
 gressions²,
 For they-are-rebels-against thee.
- 11 But let every one rejoice that seeketh-shelter
 under thee ;
 Let them be joyful evermore, and cover thou them
 over³;
 Let them triumph in thee who love thy name.
- 12 Yes ; Thou wilt bless the Just One⁴, O Jehovah,
 As a Shield of Good-will thou wilt guard around
 him. [G]

PSALM VI. [See Notes.]

PSALM VII.

[Title—*Shiggaion of David, (or The Beloved,) which he sang unto Jehovah concerning the words, (or the business,) of Cush the Benjaminite.*]

Shiggaion is a *wandering* ode, in different parts

¹ The word may signify either to convict, or to condemn. I prefer the former sense, "make their guilt evident."

² "Transgressions" is a weak word to express the original, which signifies overt-acts of positive wilful disloyalty to the rightful sovereign.

³ Or, "be thou a covering over them."

⁴ The psalmist, speaking with the highest assurance of the final deliverance and happy condition of the good, is driven, as it were, by the Spirit that inspired him, to a choice of words, fixing the Blessing to a single person ; to him who is blessed above all, and the cause of Blessing.

taking up different subjects, in different styles of composition. The first part of this ode is Complaint ;— the 2d, Supplication and Prediction mixed ;— the 3d, Commination ;— the 4th, Crimination, Commination, and Thanksgiving, mixed. I have sometimes thought Shiggaion might be an unpremeditated Song, an Improviso.

An innocent Person, (probably no other than Christ himself,) under injurious reports, appeals to the tribunal of God.

It is difficult, if not impossible, to ascertain any particular occasion of this psalm, in the life of David, or of any other character in the Jewish history. It should seem, indeed, from what David says to Saul, after sparing his life in the cave at En-gedi, that Saul's courtiers had filled him with suspicions of David, as forming designs against his life, (1 Sam. xxiv. 9.) But this psalm seems to refer to something more precise, and more injurious to a character, than the vague reports raised by a party against the leader of the opposite interest. As for Cush, the Benjaminite, mentioned in the title of the psalm, he is a personage unknown to the Jewish history. But whatever might be the occasion of the psalm, the real subject seems to be, the Messiah's appeal to God against the false accusations of his enemies ; and the predictions which it contains, of the final conversion of the whole world, and of the future judgment, are clear and explicit.

PART I.

1. Jehovah, my God, with thee have-I-taken-shelter,
Save me from all them that persecute me, and
deliver me.

- 2 Lest he tear my soul like a lion ;
Rescue ; for there is no deliverer. [A]
- 3 Jehovah, my God, if I have done this,
If there be wrong-dealing in my hand ;
- 4 If I have made an ill return to him that was at
peace with me ;
Or, without provocation, have plunder'd [B] my-
greatest-enemy :
- 5 Let the enemy pursue my soul and overtake it ;
Let him trample my life upon the earth, and lay
mine honour [C] in the dust.

PART II.

- 6 Arise, O Jehovah, in thy wrath ;
Lift up thyself against the fury of my bitter-enemy,
And raise up for me the judgment, which thou
hast¹ appointed.
- 7 Let the congregations of the nations surround thee,
And over it return thou to supremacy².

¹ That just judgment, in which the innocent shall be absolved of all injurious imputation, and vice stript of all its disguises.

² The psalmist continues his prayer. The prayer in this verse is, that God would bring on the last age ; that he would bring the Gentiles to the knowledge of himself, and re-assume the immediate and declared government of all nations, which he had so visibly exercised in the first ages, before the Heathen were cast off for their idolatry.

—— “over it return thou to supremacy.” Literally, “return thou to exaltation.” Be again the acknowledged Lord and God of all mankind, as thou wast in ancient times, before the general defection to idolatry, and the selection of the Jewish people.

It is not of the genius of prophecy to distinguish times. Our Lord's first and second advent are often mentioned together in the prophets, without any distinction as events separate in time. The

- 8 Jehovah will judge the peoples :
Give-sentence-concerning-me, O Jehovah, according to my righteousness¹,
And according to my integrity [D] render unto me.
- 9 Surely, the wickedness of the impious shall be brought to an end,
And the righteousness of the Just One shall be established,
And God shall explore the hearts and reins. [E]

PART III.

- 10 The defence of me is upon God², who saveth the upright in heart ;
- 11 God is a righteous Judge, although he is not angry every day. [F]
- 12 If the man will not turn, [G] he will whet his sword,
He hath levelled [H] his bow, and made it ready.

prophetic style may, consistently with itself, date the commencement of the day of judgment from the conversion of the Gentiles ; and consistently, indeed, with the truth of things ; since the conversion of the Gentiles, by the arrangements of Providence, must terminate in the final judgment. In this and the preceding verse taken together, these two events are alluded to as one ; because they are, indeed, indissolubly connected.

¹ This confident assertion of his own righteousness and integrity, can belong to no character but Jesus Christ himself.—David had no such innocence to boast ; he was, like other men, a pardoned sinner ; polluted with adultery, and stained with murder.

² It is a business that rests upon God, and is to be left to him. He only, as the searcher of the thoughts of men, is competent to be my judge.

- 13 He hath prepared for himself the weapons of death ;
He putteth his arrows in action, against those who are ready for burning. [I]
- 14 Behold he is pregnant with vanity ; [K]
And he hath conceived mischief, and brought forth delusion.
- 15 He is digging a pit and making-(it)-deep,
But he shall fall into the ditch upon which he-is-at-work.
- 16 His mischief shall return upon his own head,
And his violence shall come down upon his own pate¹.
- 17 I will praise Jehovah for his righteousness,
And sing the name of Jehovah most High.

PSALM VIII. [See Notes.]

PSALM IX.

Thanksgiving for the extirpation of the atheistical faction, promised in Psalm X. [A]

Some expressions in this ninth Psalm may be thought to indicate that it was composed during the captivity, upon some great blow sustained by the enemies of the Jews, from which the captives conceived sanguine hopes of a speedy restoration. What

¹ The crown of the head.

the particular occasion of the composition might be, in this view of its subject, it will not be found easy to determine. I have myself sometimes thought of the overthrow of the Babylonian empire by Cyrus; sometimes of the defeat of Haman's plot. But upon comparing this psalm with the 10th, so great a similitude appears between the two, both in the sentiments and the expressions, that it seems reasonable to conclude that the subject of this, as well as of the 10th, is general: and that this is indeed an appendage of the 10th, and is preposterously placed before it; being the believer's thanksgiving for that excision of iniquity, which is promised to him in the 10th.

The argument of this psalm is thus stated in the Syriac:

“Of Christ assuming his throne and kingdom, and vanquishing his enemy.”

I.

1 I will praise [thee] O Jehovah with my whole heart,

I will recount all thy marvellous works.

2 I will rejoice, and exult in thee;

I will chaunt thy name, O Most High.

3 Because mine enemies are turned back;

They fall; they perish from thy presence.

4 Thou hast past sentence for me, and done me right, [B]

Thou hast-taken-thy seat upon the throne of righteous judgment.

5 Thou hast rebuked the heathen, thou hast destroyed the impious one;

Their name thou hast blotted out for ever and ever.

- 6 Desolations¹ have consumed the enemy for ever ;
[C]
The cities which thou hast demolished², their
very-memory is perished with them.
- 7 But Jehovah shall keep his seat for ever ;
He hath established his throne upon judgment.
- 8 And he will sentence the world with justice ;
He will try the nations with perfect-equity.
- 9 And Jehovah will be a high-fortress for the af-
flicted one,
A high-fortress in critical-times, in [the season of]
distress³.
- 10 And they that know thy name shall trust in thee ;
For never hast thou forsaken them that seek after
thee, O Jehovah.

II.

- 11 Sing unto Jehovah who dwelleth in Zion,
Declare his doings among the peoples.
- 12 When he maketh inquisition for blood, [D] he
remembereth them,
He forgetteth not the cry of the helpless⁴.

¹ Or, as the word might I think be rendered, the *Instruments of Destruction*.

² "Demolished." The Hebrew verb expresses the tearing up of the foundations of the buildings.

³ See Psalm x.

⁴ "The cry of the helpless" is the earnest incessant prayer of believers for the accomplishment of the Universal Redemption. This cry shall not be disregarded—the universal redemption shall be accomplished.

- 13 Take pity-upon-me, [E] O Jehovah,
See the oppression of me by-him-that-hateth-me;
O thou that raisest-me-up from the gates of death;
14 That I may recount all thy praise
In the gates of the daughter of Zion. [F]
15 I will exult in thy salvation;
The heathen are sunk in the pit which they made;
In the net which they hid, their own foot is taken.
16 Jehovah is manifested! He is executing judgment!
In the work of his own hands the impious one is
ensnar'd.

III.—EPODE.

- 17 The Impious shall be turned into Hell;
All the heathen forgetful of God.
18 Truly not for ever shall the poor man be forgotten,
The expectation of the helpless [not] for ever
perish. [G]
19 Arise, O Jehovah, let not man prevail,
Let the heathen be sentenced in thy presence.
20 O Jehovah, appoint-thou a teacher for them;
Let the heathen know that themselves are men.

PSALM X.

*Complaint to God against the atheistical faction,
with prayer for deliverance.*

This tenth psalm is a supplication in behalf of certain helpless people cruelly persecuted by a powerful enemy; who, renouncing all fear of God and regard

of men, uses both force and deceit as means of oppression. The supplication, mixed with complaint, is continued from the beginning of the psalm to the middle of the 15th verse: where a sudden voice from heaven, or from the sanctuary, in one awful line, promises the utter extirpation of the wicked oppressor. The psalmist, receiving this promise with an entire faith in its completion, changes his melancholy strain to notes of the highest exultation, celebrating Jehovah's sovereignty, describing him as executing judgment, and putting an entire end to all usurped dominion.

Expositors have, to little purpose, racked their invention to discover some particular occasion, and literal sense, of this admirable hymn. I am persuaded that its sole subject is the general oppression of the righteous by the wicked faction, that is, by the conspiracy of apostate spirits, atheists, and idolaters, rather than any particular calamity of the Jewish nation, or of any individual.

The argument in the Syriac is this:—"Of the enemy's attack upon Adam and his race, and how Christ will quell his arrogance."

- 1 Wherefore, O Jehovah, standest thou afar off,
[Wherefore] hidest-thou-thyself in critical times
[A] in [the season of] distress ?
- 2 In the exaltation of the impious one the helpless
is consumed ;
Let them be caught in the subtilties [B] which
they have invented.
- 3 Truly the impious is mad upon his own heart's
desire ;
He blesseth gain, despising Jehovah. [C]

- 4 The impious, in the swelling of his wrath, will not inquire ;
No God, is the whole of his philosophy¹.
- 5 His ways [D] are at all seasons confident ;
The height of thy judgments is beyond his sight.
For all his greatest-enemies he puffeth at them².
- 6 He hath said in his heart, I shall not be moved
From generation to generation ; inasmuch as I am
not appointed for calamity³.
- 7 His mouth is full of cursing, and deceit, and fraud ;
Under his tongue is *mischief* and *vanity*⁴.
- 8 He sitteth in ambush⁵ in the villages [E] in secret
places⁶ ;
He murdereth the innocent ; his eyes are-ever-
watching for the helpless.
- 9 He lieth in wait in a secret place, like a lion in his
lair.
He lieth in wait to seize the helpless ;

¹ Mudge renders it, "all his wicked polities."

² The Psalmist describes the atheistical character as equally void of religion and discretion. He goes confidently on towards his own ends, regardless of God's judgments, and making light of all human opposition.

³ Literally, "I am not for evil." He maketh himself sure of the permanent prosperity of his family.

⁴ "Mischief and vanity."—For the specific sense of these two words, especially the last, see Ps. vii. 14. Note [K].

⁵ Or, "he sitteth prowling about the farm-yard."—See Note [E].

⁶ He has his emissaries of delusion among the simplest of the people.

- He seizeth the helpless when he hath drawn ¹him
into his net.
- 10 And the over-powered-man submits²,
And by his strength the bulwark of the oppressed
falleth. [F]
- 11 He hath said in his heart, God is forgetful;
He hideth his face, he will never see it.
- 12 Arise, O Jehovah; O God lift up thy hand,
Be not forgetful of the helpless.
- 13 Wherefore shall the impious one despise God?
He hath said in his heart, Thou wilt not make
inquiry.
- 14 Thou hast seen —for thou beholdest
Mischief and spite, to take [the matter] into thine
own hand.
Unto thee the helpless resigneth himself.
Of the orphan thou art the Helper.
- 15 Break thou the arm of the impious and the evil.

ORACULAR VOICE.

Thou shalt seek the impious and find him not. [G]

THANKSGIVING.

- 16 Jehovah is King for ever and ever,
The heathen are perished out of his land. [H]

¹ Or, "by drawing him."

² Literally, "boweth down."

- 17 The desire of the helpless thou hast heard, O
Jehovah,
Thou wilt establish their heart, and make thine
ear hearken :
- 18 To judge the orphan and the oppressed,
That the man of the earth never more play the
tyrant.
-

PSALM XI.

Title—*To the Giver of victory. A believer under persecution professes his trust in God.*

- 1 With Jehovah I have taken shelter ; how say ye
to my soul, —
“ Flee, sparrows, to your hill ¹ ? ” [A]
- 2 Behold indeed the impious level ² the bow,
They have fixt their arrow upon the string,
To shoot privily at the upright in heart.
- 3 Truly the foundation they are demolishing ³,
What doeth the Just One ⁴ ?
-

¹ “ Your hill,” that hill from which you say your help cometh ; A sneer. Repair to that boasted hill, which may indeed give you the help which it gives the sparrow—a shelter against the inelencies of a stormy sky, no defence against our power.

² See VII. 2. The Psalmist describes his danger. Thus the wicked taunt me ; for indeed their bow is bent, and I seem the devoted helpless vietim.

³ Another proverbial expression, denoting danger of utter ruin. See Note [A].

⁴ In this question, the Psalmist means to express either the doubt of a weak unripened faith, or the taunt of an adversary, occasioned by the apparent superiority, at particular times, of the irreligious faction. “ Truly they are demolishing the foundations.” Appear-

- 4 Jehovah¹! in the temple is his sanctuary!
 Jehovah! in Heaven is his throne!
 His eyes behold [the afflicted one²],
 His eyelids try the children of men.
- 5 Jehovah trieth the Just One,
 But the impious one, and him that loveth violence,
 his soul abhorreth.
- 6 Upon the impious he shall rain glowing embers,
 Fire and brimstone, and a tempestuous blast, is
 the portion of their cup.
- 7 Truly a Just One is Jehovah: he loveth righteous
 deeds,
 His countenance beholds the upright-man.
-

PSALM XII.

Title—*To the Giver of victory, upon the superabundances; an Ode of (or, for) David.*

Of Freethinkers; their cunning, audacity, and final excision.

PART I. — COMPLAINT.

- 1 Save, O Jehovah, for the godly-sort [A] is-come-to-an end,
 The race-of-the-faithful is extinct among the sons
 of men.
-

ances, it must be confessed, threaten the extirpation of religion and its professors. You will say then, What is He about on whose protection we rely?

¹ "Jehovah," &c.; the Psalmist's answer.

² LXX and Bp. Lowth.

- 2 They talk vanity¹, each one with his neighbour;
Smooth lips²! They talk with double heart.

PART II. — PROMISE.

- 3 Jehovah shall cut off all smooth lips,
[Every] [B] tongue speaking proud-things.
- 4 [Those]³ who say, with our tongue will-we-be-
valiant,
Our lips are our own; who is Lord over us?
- 5 Because of the cruel-treatment of the helpless,
because of the outcry of the poor,
I will now arise, saith Jehovah,
I will put [every one] in safety [from] him-that-
puffeth-at him. [C]

PART III. — TRUST.

- 6 The words of Jehovah are pure⁴ words,

¹ i. e. Impious discourse.

² Not smooth with flattery, but with "glozing lies," with ensnaring eloquence and specious argument, in support of the wretched cause which they espouse; see v. 9. and xxxvi. 1.—"They talk with double heart;" themselves secretly mistrusting their own principles, at least, not completely satisfied, whatever security and confidence they may affect.

³ "Those who say," i. e. Jehovah will cut off those who say, i. e. those who set a resolution to talk without restraint, upon the most abstruse subjects, and openly profess to do so. "With our tongue will we prevail," rather—with our tongue will we be "valiant." Infidels profess to set all authority of public opinion and ancient tradition at defiance, as the prejudice of education. They follow no teacher, human or divine. They form their own opinions from their own reflections, and they claim a right to speak as freely as they think; to propagate and maintain their own notions, however opposite to the general belief, and even to revile the established religion.

⁴ "Pure words," free of all untruth, deceit, or insincerity.

Silver assayed in a crucible of earth,
Gold purified seven times.

7 Thou wilt keep them¹, O Jehovah;
Thou shalt preserve us for ever from this genera-
tion.

8 The impious shall be getting them² [D] out-of-the-
way,
When the scorn of the sons of men is exalted³. [E]

PSALM XIII. [See Notes.]

PSALM XIV.

Prophetic of the extirpation of the irreligious faction.

PSALMIST.

1 The fool hath said in his heart, "There is no
God."
They are corrupted, they are abominable in their
frolics⁴, [A]
No one doeth good.

¹ "Keep them," that is, keep thy words, thy promises.

² — "shall-be-getting them out of the way." They will endeavour to escape and secrete themselves, but will not be able to effect it.

³ "When the scorn of the sons of men is exalted."—"The scorn of the sons of men," that is, he whom the sons of men despised.—Compare Symmachus.

⁴ In their profligacy.

2 Jehovah¹ looked down from Heaven upon the sons
of men,

To see if any one were growing-wise, seeking the
Elohim.

3 They are all [B] gone astray together; they are
rotten;

No one doeth good; no not one.

[C] [An open sepulchre is their throat,
They set-a-polish² with their tongues,
The poison of asps is under their lips.

Their mouth is full of cursing and bitterness,
Their feet are swift to shed blood.

Destruction and misery is in their ways,
And the way of peace they have not known,
The fear of God is not before their eyes.]

(GOD SPEAKS.)

4 Have they no consideration, all the dealers in
vanity,

Devourers of my people? [D]

PSALMIST.

They eat bread,
They call not upon Jehovah³.

5 There they are thrown into terror [E], where no
terror is⁴!

Truly God is with the generation of the just one!

¹ God.

² Psalm v. 9.

³ God.

⁴ No cause of terror, according to appearances and human probabilities.

- 6 The counsel of the helpless man shall put them to shame, [F]
For Jehovah is his refuge.
- 7 O that the deliverance of Israel were sent forth from Zion!
When Jehovah¹ restoreth the captives of his people,
Jacob shall rejoice, and Israel shall be glad.

PSALM XV. [See Notes.]

PSALM XVI.

*A mystical Prayer of David in the character of
High Priest.*

This sixteenth Psalm is not only cited as David's by two of the Apostles, St. Peter and St. Paul, but, in applying it to Christ, both argue from the supposition that David was its author. Admitting that David was the author, of which, after the decision of the Apostles, a Christian may hardly be at liberty to doubt; it is evident from the structure of the Psalm itself, that it is, what the same authority hath pronounced it, prophetic. For the whole is uttered in the character of the High Priest. But with what propriety could David speak in that character, otherwise than prophetically; in the hope of that priesthood which was to come into his family, in the person of his descendant?

¹ God.

(David personates the Messiah in his Priestly Office.)

- 1 Guard¹ me, O God, for with thee have I taken shelter ;
- 2 I have said unto Jehovah ; O Lord,
Thou art my good,—not besides thee.
- 3 For the saints, which are in the land,
And my glorified ones, all my delight is in them.
[A]
- 4 They shall multiply their sorrows [who] betroth-
themselves to another ; [B]
I will not offer their libations of blood,
Neither will I take their names within my lips.
- 5 Jehovah, my measured portion [C], and my cup,
Art thou : Thy Thummim is my lot².
- 6 My territory is fallen in pleasant-spots,
A fair heritage is [allotted] to me.
- 7 I will bless the Jehovah who hath been-my-coun-
sellor,
Even in the night-seasons my-secret-thoughts [D]
instruct me.
- 8 I have set Jehovah always before me ;
Because he is at my right hand I shall not slip.

¹ The Hebrew verb expresses the action of those who watch over another's safety ; as of guards attending their king, or a shepherd keeping his flock.

² "Thy Thummim is my lot." That eternal perfect priesthood is allotted unto me, of which the Levitical is the general type ; of the glory of which the brilliant gems on the High Priest's breast-plate are the particular symbols. See Deuter. xxxiii. 8.

- 9 Therefore my heart is glad, my tongue [E] rejoiceth;
My flesh also shall rest in security.
- 10 For thou wilt not relinquish my soul to hell,
Thou wilt not suffer thy HOLY ONE to see corruption.
- 11 Thou wilt show me the path of immortality;
Fulness of joy¹, in thy presence;
Pleasures at thy right hand for evermore.

PSALM XVII. XVIII. XIX. XX. [See Notes.]

PSALM XXI.

Thanksgiving of the Church for Messiah's victory.

This Psalm consists of two parts, and a general close. The first part, consisting of the first seven verses, is a thanksgiving to God for his protection of a certain king. The second part, beginning with the eighth and ending with the twelfth verse, is addressed to that king, assuring him of success and triumph over his enemies, as the reward of his trust in God. The thirteenth verse closes the whole song, with a prayer to God to exert his power for the speedy destruction of his enemies. I cannot find that any interpreter has attended to this circumstance, that "Thou" in the first seven verses is "Thou, O Jehovah," in the five following, "Thou, O King."

¹ "Fulness of joy," that is, "thou wilt show me fulness of joy, &c. and pleasures."

PART I.

- 1 Jehovah, in thy strength shall the King rejoice,
How greatly shall he exult in thy salvation !
- 2 Thou hast given him the desire of his heart,
And the request of his lips thou hast not withheld.
- 3 Truly thou preventest him with transcendent blessings,
Thou settest upon his head a crown of purest gold.
- 4 Immortality he asked of thee ;
Thou hast given him a length of days [A]
For ever and ever.
- 5 Great is his glory through thy salvation ;
Honour and majesty thou hast laid upon him.
- 6 For thou hast appointed him blessings for ever ;
Thou hast gladdened him with the joy, which is
in thine own presence. [B]
- 7 Truly the King relieth on Jehovah,
And through the mercy of the Highest, he shall
not slide.

PART II.

- 8 Thine hand shall-be-successful against all thine
enemies,
Thy right-hand-shall-be-successful against all that
hate thee. [C]
- 9 Thou shalt make them like a furnace of fire in the
season of thy manifestation. [D]
Jehovah, in his wrath, shall swallow them up, and
fire shall devour them.

- 10 Their progeny thou shalt destroy from off the earth,
And their seed from among the sons of men.
- 11 Truly they have aimed mischief at thee,
They meditated a trick [in which] they cannot
[succeed ;]
- 12 Truly thou shalt make them a butt for thine
arrows ¹,
Thou shalt take a steady aim against them. [E]
- 13 Exalt thyself, O Jehovah, in thy strength.
We will sing, and chaunt thy might.²

PSALM XXII.

*The suffering Messiah prays.*³

Title—*To the Giver of victory, concerning the interposition of the darkness. An Ode of David.*

PART I.

- 1 “ My God, my God, why hast thou forsaken me,
“ Withdrawing [thyself] from my deliverance⁴? ”
is the burthen of my loud complaint. [A]

¹ Literally, “ thy bow-strings.”

² This verse seems still addressed to the King, who is here styled Jehovah. In the 7th verse the king is spoken of, and in the 9th verse spoken to, as another from Jehovah.

³ N.B. This Psalm is referred to the Messiah in the Mischna Tehillim, and the Talmud of the Sanhedrim. See Huet. Dem. Evangel. Prop. VII.

⁴ It seems to be the best account that can be given of this Psalm, to say that the Psalmist personates the Messiah in the garden : first, oppressed with the foresight of the circumstances of his sufferings ; then, comforted with the assurance of exaltation.

- 2 O my God, I cry in the day-time, and thou answerest not ;
And in the night, but no relief is given me ¹; [B]
- 3 Yet Thou, inhabiting holiness, art [the theme of]
Israel's praise. [C]
- 4 Our fathers placed-their-trust in thee ;
They placed-their-trust, and thou deliveredst them.
- 5 They cried unto thee, and were rescued ;
They-placed-their-trust in thee, and were not brought-to-shame.
- 6 But I am a worm, and no man ;
The disgrace of humanity, and the scorn of the people.
- 7 All who see me insult- [me] with-gestures-of-derision ²,
They draw aside the lip and shake the head.
- 8 " He boasted-confidently of Jehovah ; Let him deliver him,
" Let him save him. Surely he delighteth in him !"
- 9 Yes: thou hast been my bringer-up from the womb,
My confidence, upon my mother's breasts.
- 10 I was-cast-upon-thy-lap from the birth,
From the womb of my mother thou hast been my God.

¹ " ——— He began to be sorrowful and very heavy, ———
——— and prayed, saying, O my Father, if it be possible let this cup pass from me," &c. Matt. xxvi. 37—39.

² I can no otherwise render the verb *יָבִיט* than by this periphrasis.

- 11 Withdraw-not-thyself from me :
Distress is indeed approaching ; there is indeed
no helper.
- 12 Huge bulls surround me,
Strong [bulls] of Bashan form-a-ring about me.
- 13 They-open-wide at me their mouths,
Like the ravening, roaring lion. [D]
- 14 Like water I have-lost-all-firmness, [E]
And all my bones are starting asunder.
My heart is become like wax,
It is dissolved in the midst of my bowels.
- 15 My strength is dried up like a potsherd,
And my tongue cleaveth unto my jaws :
Thou hast appointed me to the dust of death.
- 16 Truly many dogs surround me, [F]
The assembly of the wicked besets me ;
They pierce my hands and feet.
- 17 I may tell [G] all my bones ;
They gaze and stare upon me.
- 18 They are parting my garments among them,
And for my vesture they are casting lots.
- 19 But thou, O Jehovah, withdraw not from me my
aid,
Hasten to my succour.
- 20 Deliver my soul from the sword,
My UNITED ONE [H] from the power of the dog.
- 21 Save me from the mouth of the lion,
And from the horns of the unicorns ———

PART II.

———¹ Thou hast answered me. [I]

- 22 I will declare thy name unto my brethren ;
In the midst of the congregation, I will praise thee.
- 23 Ye that fear Jehovah praise him ;
Glorify him all the seed of Jacob,
And stand in awe before him [K] all the seed of
Israel.
- 24 For he hath not scorned, nor held in aversion, the
afflicted-state of the oppressed one,
And he hath not hidden his face from him,
But he heard when he cried unto him.
- 25 Of thee shall be my praise in the great congrega-
tion ;
I will pay my vows in presence of them that fear
thee. [L]
- 26 The meek shall eat, and be full fed :
They shall praise Jehovah who seek after him. —
Your heart [M] shall live for ever !
- 27 All the ends of the earth shall recollect, and return
unto Jehovah,
And all families of the Gentiles shall bow them-
selves down before him ; [N]
- 28 For the kingdom is Jehovah's,
And he is governor [O] among the Gentiles.
- 29 All whom earth sustains [P] eat, and bow them-
selves down ;
Before him shall kneel all that sink into dust.

¹ And there appeared an Angel unto him from heaven strengthen-
ing him." Luke xxii. 43.

- 30 Both my soul shall live to him,
And my seed¹ shall serve him,
It shall be counted to the Lord for a generation.
- 31 They shall come and declare his righteousness,
Unto a people to be begotten²; for [He] hath
done it.

PSALM XXIII. [See Notes.]

PSALM XXIV.

To The Beloved. An Ode.

This 24th Psalm opens with a Chorus, proclaiming the divinity of Jehovah, the Creator and Lord of the universe. It then describes, in questions and answers sung by different voices, the sort of righteousness which recommends to Jehovah's favour, which consists not in any ceremonial observances, but in clean hands and a pure heart. And the song concludes with a prediction of the exaltation of Messiah (for he is certainly the Jehovah of this psalm) under the image of an entry of Jehovah into his temple.

CHORUS.

- 1 To Jehovah belongeth the earth, and its whole furniture³,
The world, and its inhabitants.

¹ Christians are sons of God.

² Born again of water and the Spirit. Begotten by the word.

³ Of animals, plants, stones, minerals, &c. literally, its fulness, all that it contains.

- 2 For he hath founded it upon the seas,
And upon the floods he hath established it.

FIRST VOICE.

- 3 Who shall ascend the mountain of Jehovah,
And who shall stand within-the-precincts of his
sanctuary?

SECOND VOICE.

- 4 The clean in hand, and pure in heart,
Who hath not carried his soul to vanity¹,
And hath not sworn to the deceiving of his neigh-
bour: [A]
- 5 This man shall obtain blessing from Jehovah,
And justification from the God of his salvation.

CHORUS.

- 6 This is the generation of them that seek after him,
Of them that seek thy presence², O God of Jacob.

PART II.—SEMICHORUS.

- 7 O ye gates lift up your heads,
And be ye lifted up ye everlasting doors,
And let the King of Glory enter.

A SINGLE VOICE.

- 8 Who is He, this King of Glory?

¹ i. e. Who hath not placed his trust in false gods. See Bp. Lowth in Merrick's Annotations.

² Or, "thy manifestation." Vid. XXI. 7.

ANOTHER VOICE.

Jehovah strong and mighty,
Jehovah mighty in battle.

SEMICHORUS.

9 O ye gates lift up your heads,
And be ye lifted up ye everlasting doors,
And let the King of Glory enter.

A SINGLE VOICE.

10 Who is He, this King of Glory ?

GRAND CHORUS.

Jehovah of Hosts¹. He is the King of Glory.

PSALM XXV. [A]

- 8 1 Unto thee, O Jehovah, I lift up my soul,
Thee I have anxiously-looked-for all the day.
- 2 2 In thee, O my God, I have-placed-my-trust,
let me not be brought to shame.
Let not mine enemies triumph over me.
- 3 3 Yea, let none be-brought-to-shame, who anxiously-look-for thee ;
Let the revolvers to vanity² be-brought-to-shame.
- 7 4 Show me thy ways, O Jehovah,
Teach me thy paths.

¹ "The Lord of Hosts," literally "Jehovah of Hosts," i. e. He who is the principle and foundation of existence to the whole assemblage of created being. The same expression occurs in other places.

² Idolaters and infidels.

- 5 Guide me according to thy truth, and teach me ;
 For thou art the God of my salvation.
- 6 And pardon thou my iniquity, because of thy
 goodness,
 O Jehovah : Truly that¹ is great !
- 7 Remember thy tender-mercies, O Jehovah, and
 thy loving-kindnesses,
 Truly they are of old.
- 8 The trespasses of my youth and my disobediences
 remember not ;
 Remember thou me according to thy mercy.
- 9 Good and upright is Jehovah,
 Therefore he will instruct sinners in the way.
- 10 He will guide the meek according-to-the-plan-
 of-judgment.²
 And he will teach the meek his way.
- 11 All the paths of Jehovah are mercy and *truth*³,
 To such as observe his covenant and his revela-
 tions.
- 12 For the sake of thy name, O Jehovah,
 Redeem Israel out of all his distresses.
- 13 What man is this that feareth Jehovah ?
 Him-he-shall-instruct in the way which he
 chooseth.

¹ "That," namely, "thy goodness."

² I think the word לְפָנָיו here, and in some other places, signifies the settled plan by which God will finally judge the world, — the *Constitution* of his Moral Kingdom.

³ Rather, constancy or immutability. Mercy, or kindness, and immutability, i. e. constant, never failing kindness.

- י 14 His soul shall rest in bliss, [B]
And his seed shall inherit the earth.
- ד 15 The secret of Jehovah is with them that fear him,
And his covenant is to give-them-knowledge. [C]
- י 16 Mine eyes are ever towards Jehovah,
For he shall bring my feet out of the net.
- פ 17 Turn thee toward me, and take-pity-upon me,
For I am deserted and afflicted. [D]
- ז 18 Set-at-large the sorrowful-contractions of my
heart,
And bring me out of my difficulties. [E]
- ק 19 Cut short my affliction and vexation,
And pardon all my trespasses.
- ך 20 Behold mine enemies, for they are mighty¹;
And with a cruel hatred they hate me.
- ש 21 Guard my soul, and deliver me;
Let-me not be-brought-to-shame, for-that-I-have-
taken-shelter with thee.
- ת 22 Let loyalty and integrity preserve me;
Truly, anxiously-I-have-looked-for thee. Thou
art my God.

PSALMS XXVI. AND XXVII.

Dr. Kennicott divides the 27th Psalm into two,
considering the first six verses and the last eight, as

¹ Or, numerous.

two different songs. I join the first six verses of the 27th to the preceding psalm, and agree with Dr. Kennicott, that the last eight make of themselves an entire song.

PSALM XXVI.

The author of this Psalm prays for God's protection against enemies, who had set a price upon his life. [v. 10.] He pleads his attachment to God's service, and his abhorrence of idolaters and their practices. In the 12th verse, he promises himself the protection which he had asked, and triumphs in the certainty of this hope through the remainder of the song, which consists of six verses very improperly divided from this, and made the first six of the next Psalm.

- 1 Give-sentence-for-me, O Jehovah, for I-have-per-severed in my loyalty,
And upon Jehovah I have-placed-my trust.—Let me not slide.
- 2 Examine me, O Jehovah, and try me;
Bring-to-the-test my most secret thoughts¹.
- 3 Truly thy loving-kindness is before mine-eyes,
And I-have-ever-conducted-myself according to thy truth.
- 4 I never associate with the wretched-sons² of vanity,
I go not in with those-who-seek-concealment³.

¹ Literally, "my reins and my heart."

² Literally, "mortals."

³ i. e. With "those who hide themselves," who shun the light and seek privacy, to practise the abominable rites of sorcery and magic.
"I go not in," i. e. I never enter their secret haunts.

- 5 I abhor the assembly of the wicked,
And with the impious I associate not.
- 6 I wash my hands in innocency,
And ever am about thy altar, O Jehovah,
- 7 To listen to the sound of thanksgiving,
And to recite all thy wondrous deeds.
- 8 O Jehovah, [ever] have I loved the lodging of thy
house,
And the precincts of the dwelling of thy glory¹.
- 9 Shut-not-up-my soul with transgressors,
Nor my life with murderers ;
- 10 [With those] who ever have some plot in their
hands,
And their right hand is full of bribes.
- 11 But I will persevere in my loyalty:
Redeem me, and have-mercy-upon me. —

PART II.

- 12 My foot standeth upon-even-ground,
In the congregations, I will bless Jehovah.
- 13 Jehovah is my light and my salvation, of whom
shall I be afraid ?
Jehovah is the strength of my life, of whom shall
I be in dread ?
- 14 When the wicked advanced against me to devour
my flesh,
Those mine enemies and my foes, they stumbled
and are fallen.

¹ Verses 6, 7, 8. These three verses, taken literally, are remarkably descriptive of our Lord's life on earth.

- 15 Although an army should encamp against me, my
heart shall not fear ;
Although war should rise against me, still I will
be secure.
- 16 One thing I have requested of Jehovah ; that I
will require :
That I may dwell in the house of Jehovah all the
days of my life,
To have-in-sight the beauty of Jehovah, and to
contemplate his temple.
- 17 Truly he will hide me in his pavilion in the evil
day ;
He will keep-me-hid in the recess of his tabernacle ;
he will set-me-high upon a rock.
- 18 And now he will exalt mine head above mine ene-
mies around me,
That I may sacrifice in his tabernacle sacrifices of
triumph :
Unto Jehovah I will sing and chaunt the lay.

PSALM XXVII. [See Notes.]

PSALM XXVIII.

The Church prays to be preserved from Corruptions.

PRAYER.

- 1 Unto thee, O Jehovah, I call ; my Rock, be not
averse to hear me ;
Lest, if thou seem averse to answer me, I be likened
unto them that descend into the pit.

- 2 Hear the voice of my entreaty, when I cry unto thee,
When I lift up my hands towards the oracle of thy
sanctity.
- 3 Let me not be drawn away [A] with the impious,
and with the dealers in vanity,
With those who speak kindly ¹ with their neigh-
bours, while mischief is in their hearts.
- 4 Render unto them according to their deeds, and
according to the wickedness of their prac-
tices ;
Render unto them according to the works of their
hands,
Requite unto them their desert.
- 5 Truly they take no consideration of the works of
Jehovah,
And of the operation of his hands.—

ORACULAR VOICE.

— He shall demolish them and build them not. [B]

THANKSGIVING.

- 6 Blessed be Jehovah,
For he hath heard the voice of my entreaty.
- 7 Jehovah is my strength and my shield ;
On him my heart hath-placed-trust, and I am
helped ;
My flesh hath-resumed-its-bloom [C], and from my
heart I will praise him.

¹ Courteously, peaceably.

8 Jehovah is the strength of his people,
And the strengthener of the salvation of his
Anointed One is He. [D]

9 Save thy people, and bless thine inheritance ;
Govern them, and exalt them for ever.

PSALM XXIX.

An Ode of David.

This 29th Psalm, taking literally, seems to describe the effect of a great storm, from which, however, the people of Israel were providentially protected. But I have no doubt that the storm is mystical, describing the violent conflict between the Gospel and its opponents in the latter ages. This is evident, I think, from the first verse, and from the end of the psalm : — from the first verse, in which the sons of the mighty, the great potentates of the earth, are called upon to submit to Jehovah, and to worship him ; and — from the conclusion of the psalm, which describes the final submission of the whole world, God's control and direction of the whole tumult, his final victory, and his promise that he will give his people, that is, the spiritual Israel, the blessings of peace. The voice of Jehovah is the preaching of the Gospel, more particularly the renewed preaching in the latter ages. See Bishop Horne's most excellent comment upon this psalm.

1 Ascribe unto Jehovah, O ye sons of Idolatry,
Ascribe unto Jehovah glory and might.

- 2 Ascribe unto Jehovah the glory of his name,
Prostrate yourselves before Jehovah in the pomp
of holiness.¹
- 3 The voice of Jehovah over the waters !
The God of glory gives [his] thunder,
Jehovah, over mighty waters !
- 4 The voice of Jehovah in all its force !
The voice of Jehovah in all its majesty !
- 5 The voice of Jehovah shivers the cedars,
Even Jehovah shivers the cedars of Lebanon ;
- 6 Even like a calf he maketh them to skip,
Lebanon and Sirion like the calf of the buffalo.
- 7 The voice of Jehovah striketh out the forked flame
of fire.²
- 8 The voice of Jehovah terrifies the wilderness,
Jehovah terrifies the wilderness of Cades.
- 9 The voice of Jehovah makes havoe of the oaks,
And strippeth bare the forests. And in his temple
All this proclaims his glory.
- 10 Jehovah is seated high over the raging flood ;
Yes : Jehovah is seated King for ever.
- 11 Jehovah shall give strength unto his people,
Jehovah shall give his people the blessing of peace.

PSALM XXX. [See Notes.]

¹ See Ps. xxvi. 9. and cx. 3.

² "Hewed out pointed flames of fire." Mudge.

PSALM XXXI.

Messiah prays for deliverance from the persecution of his enemies.

- 1 O Jehovah, with thee have-I-taken-shelter,
Let me not be-brought-to-shame for ever;
Deliver me in thy righteousness.
- 2 Incline thine ear unto me speedily;
Deliver me; be thou my rock of strength,
My castle of defence [A] to save me.
- 3 Truly thou art my rock and my castle,
And for thy name's sake lead me and guide me.
- 4 Extricate me from the net which they have spread
for me unseen,
For thou art the source-of my-strength ¹.
- 5 Into thy hand I give-in-charge my spirit,
Thou hast² delivered me, O Jehovah, God of truth!
- 6 Thou hatest [B] them that wait upon the vanities
of delusion. ³
But I upon Jehovah have placed-my-trust.
- 7 I shall exult [C] and rejoice in thy tender love,
When thou shalt have regarded my affliction,
[And] accepted my person in adversities;
- 8 When not delivering-me-up-bound ⁴ into the hand
of the enemy,

¹ Literally, "my strengthener."

² *Thou hast*, i. e. "thou most surely wilt. — The thing is as certain as if it were done."

³ See Jonah ii. 8.

⁴ To express clearly what I take to be the sense, I have taken the liberty to render a verb by a participle. For the sake of perspicuity,

Thou shalt have set my feet in an ample space.

- 9 Pity me, O Jchovah, for trouble-besets me,
My eye is wasted with fretting,
My soul pines, and my person is emaciated. [D]
- 10 Truly my life is consumed in sorrow,
And my years in groaning;
My strength is exhausted by my punishment¹,
And my bones are-mouldering-away. [E]
- 11 I am become a reproach among all mine enemies,
And a nuisance [F] to my neighbours, and a fright
to all who know me.
Any-who-see-me abroad, flee from me.
- 12 I am forgotten like one dead,
I am out-of-mind like a broken vessel.
- 13 Truly I have heard the angry muttering of the
mighty,
Of them that are the general dread, [G]
While they sit-in-council together against me;
They have laid-a-plot to take my life.
- 14 But I have-placed-my-trust in thee, O Jchovah,
I have said, Thou art my God.
- 15 My fortunes are in thy hand;
Deliver me from the hand of my enemy, and from
my persecutor.
- 16 Let thy countenance shine upon thy servant,
Save me in thy tender-mercy.

a translator must sometimes abandon the idioms of syntax in the original language.

¹ LXX. Vulg. and Syr. seem to have read, כַּעֲנִי, for they translate "my poverty."

- 17 O Jehovah, let me not be-brought-to-shame, that
I have called upon thee.
Let the impious be-brought-to-shame. [H]

ORACULAR VOICE.

— — — — — They shall be motionless in hell;

- 18 The lying lips shall be struck dumb,
Which speak hard things against the JUST ONE,
In pride and scorn.

THANKSGIVING.

- 19 How great is thy goodness, which thou hast in
store for them that fear thee,
Which thou hast wrought for them that take
shelter with thee, in the sight of the sons of
men!
- 20 Thou shalt hide them, in the secret-place of thy
presence, from the conspiracies of men.
Thou shalt screen them in thy pavilion from the
abuse of tongues.
- 21 Blessed be Jehovah!
For he hath set apart his saints for himself, in a
city [I] of defence.
- 22 I indeed said in my consternation,
I am exiled from thy presence¹:
But thou hast heard the voice of my entreaty,
Upon my crying unto thee.
- 23 Love ye the Jehovah, all his saints:
Jehovah preserveth the faithful,

¹ Literally, "I am cut off from before thine eyes."

And requiteth unto him that is foremost¹ in the deeds of arrogance.

- 24 Take courage, and let your heart be firm²,
All ye who have hope in Jehovah.

PSALM XXXII.

The Believer's Penitential Confession.

- 1 Blessed is he who is eased-of-the-burden of his wilful-crimes,
Whose trespasses are covered.
- 2 Blessed is the man to whom Jehovah imputeth not perverseness,
In whose spirit is no guile.
- 3 While I was silent³, my bones decayed,
By my loud-lamentation all the day.
- 4 For day and night thy hand was heavy upon me,
My moisture was changed into the summer's drought.
- 5 I will acknowledge my trespasses unto thee,
My perverseness I will not conceal; [A]
I said, I will-make-confession of my wilful-crimes unto Jehovah,
And thou forgavest the perversity of my sin.

¹ Or "that excelleth," or "is abundant."

² See xxvii. 14.

³ "While I was silent," i. e. with respect to confession. Before I made confession I was in constant agony of mind; now, by confessing my sins, I have obtained ease.

- 6 For this cause shall every saint
Make-prayer unto thee in a season of acceptance.
Even when great waters overflow,
Unto him they shall not come near.¹
- 7 Thou art the place-of-concealment from distress,
Thou shalt preserve me, and deliver me [B] from
them that beset me.

ORACLE.

- 8 I will instruct thee, and teach thee, I will counsel
thee what way thou shalt go ;
Mine eye [is fixed] upon thee.

THE PSALMIST TO THE BY-STANDERS SUPPOSED TO HEAR
THE ORACULAR VOICE.

- 9 Be ye not like a horse or a mule,
Which no man can govern with a bridle ;
But the muzzle must compress his jaws,
That he fall not upon thee.
- 10 Great torments for the impious,
But for him who placeth-trust in Jehovah, tender
love embraceth him.
- 11 Rejoice in Jehovah, and exult, ye righteous ;
Shout for joy, all ye upright in heart.

PSALM XXXIII. [See Notes.]

¹ "They," i. e. the waterfloods, shall not come nigh him, i. e. the godly one.

PSALM XXXIV.

(Alphabetical.) *Messiah exhorts to holiness and trust in God, by the example of his own deliverance.*

The matter of this Psalm has not the least connexion with the subject to which the Hebrew title refers it, viz. "David's change of his behaviour before Abimelech, who drove him away, and he departed," 1 Sam. xxi. The Syriac inscribes it, "a Psalm of David when he went to the house of the Lord, and gave first fruits to the Priest." But it is an excellent remark of Mr. Hutchinson's, though some caution and judgment may be requisite in the application of it, that, "though many of the ideas [in the Psalms] be conveyed under types or borrowed names, yet any one sentence which is applicable to the true David [i. e. to Messiah] and to none else, determines the Psalm to that David." The 20th verse of this Psalm, as Mr. Hutchinson observes, taken literally, is applicable to the true David, and to none else.

- ⌘ I will bless the Jehovah in every season¹,
Continually shall his praise be in my mouth.
- ⌘ In Jehovah my soul shall make her boast ;
The meek shall hear and shall rejoice.
- ⌘ Magnify Jehovah with me,
Let us extol his Name together.
- ⌘ I sought the Jehovah ; and he hath heard me,
And delivered me from all my fears.

¹ i. e. In all circumstances ; in every posture of my affairs.

- ⌌ Look towards him, and you shall be enlightened¹;
[A]
And your faces shall never be ashamed :
- ⌌ [B] For Jehovah redeemeth the soul of his servants,
And none who-seek-shelter with him shall-fall-
into-condemnation.
- ⌌ This poor man [C] called, and Jehovah heard ;
And hath delivered him from all his straits.
- ⌌ The Angel of Jehovah pitcheth his camp
Around them that fear him, and delivers them.
- ⌌ Taste and see ! Truly Jehovah is good,
Blessed is the man who taketh-shelter with-him.
- ⌌ Fear the Jehovah, O ye-his-saints ;
For nothing shall be wanting unto them-that-fear-
him.
- ⌌ The rich [D] are impoverished and famished²,
But the seekers of Jehovah shall-be-in-want-of no
good thing.
- ⌌ Come, my children, hearken unto me,
I will teach you the fear of Jehovah.
- ⌌ Who is the man that hath-set-his-heart-upon im-
mortality,
Who is fond-of-life, to see prosperity ?
- ⌌ Keep thy tongue from evil³,
And thy lips that they utter not deceit.

¹ That is, as the image is generally understood, "gladdened" or "filled with joy."

² Or, "are brought to poverty and hunger."

³ "Evil"—impious, blasphemous speech. "Deceit," arguments in favour of idolatry, or false doctrines.

- Ⓓ Turn away from evil, and do good;
Seek peace, and pursue it.
- Ⓢ The eyes of Jehovah are upon the righteous,
And his ears [turned] toward their cry.
- Ⓔ The face of Jehovah is against evil doers,
To extirpate the memory of them from the earth.
- Ⓢ The just cry, and Jehovah heareth them, [E]
And delivereth them out of all their straits.
- Ⓕ Jehovah draweth near unto the broken-hearted,
And the contrite in spirit he saveth.
- Ⓡ Innumerable are the afflictions of the JUST ONE¹,
But Jehovah shall deliver him from them all.
- Ⓢ He guardeth all his bones;
Not one of them is broken.
- Ⓝ Evil shall-utterly-slay the impious;
And the haters of the JUST ONE shall-come-into-
condemnation.

PSALM XXXV.

*A Prayer of the Messiah.*²

- 1 Contend thou, O Jehovah, with them that con-
tend with me,
Make-war against them that make-war against me.

¹ This is the prophecy to which St. John alludes.¹

² Verses 11, 12, 13, 14, 15, and 16, apply more literally and exactly to Christ, than to any other whomsoever.

- 2 Grasp the shield also and target,
And rise-up for my defence.
- 3 Present the javelin and dirk [A] against my persecutors,
Say unto my soul, "I am thy salvation."
- 4 Let them be brought-to-shame and-confusion that seek my life,
Let them be abashed that meditate my hurt.
- 5 Let them be as the thistle-down before the wind,
And let the angel of Jehovah chase them. [B]
- 6 Let their way be dark and slippery,
And let the angel of Jehovah pursue them.
- 7 For without a cause they spread for me their secret net, [C]
Without a cause they have digged a pit for my life.
- 8 Let the storm-of-destruction come upon him unforeseen,
Let the net, which he hath spread secretly, catch himself;
Into his own pit let him fall. [D]
- 9 So shall my soul exult in Jehovah,
It shall rejoice in his salvation.
- 10 All my bones shall say,
Jehovah, who may-compare with thee,
Delivering the helpless from him that is too strong for him,
Even the helpless and the poor from his devourer.
[E]
- 11 Witnesses of violence [F] rise up,
For the thing which I know not they call me to account.

- 12 They requite me evil for good,
[Even] the extermination¹ of me and my race. [G]
- 13 But for me, when they were sick, sackcloth was
my clothing ;
I mortified my soul with fasting ;
Although my prayer returned into my bosom.²
- 14 I behaved myself like a friend or a brother, [H]
In-sable-garb, as one in mourning for his mother,
I was bowed down [with grief].
- 15 But in my adversity they rejoiced, and were gathered together ;
Smitters [I] were gathered together against me,
And they whom I knew not laid-on-heavy-blows
[K], and rested not.
- 16 While-I was-[thus]-contumeliously-treated,
They jeered me with their jeers [L], gnashing
their teeth at me.
- 17 O Lord, how long wilt thou look on ?
Restore my soul from their violence,
My united one³ from the lions.
- 18 I will give-thee-thanks in the great congregation,
⁴ Among a mighty people [M] I will praise thee.

¹ "Even the extermination," &c. This is expositive of the evil mentioned in the preceding hemistich. This is the evil, the extermination.

² They were incorrigible, therefore my prayer for them was ineffectual. Still I persevered to fast and pray, though discouraged by ill success.

³ "My united one," compare Psalm xxii. 20.

⁴ Or, "in the numerous people."

- 19 Let not them, that without-provocation are my
enemies, rejoice over me,
Nor them that hate me without a cause, wink the
eye.
- 20 Truly they speak to me friendly-language,
While, against them that would give quiet [N] to
the earth,
They meditate schemes of treachery.
- 21 And they widen their mouth at me; they say,
Aha! aha! Our eye hath seen it.
- 22 Jehovah, Thou hast seen it; Be not averse to hear;
O Lord, withdraw not far from me.
- 23 Stir-thyself-up to my trial, awake
To my cause, my God and my Lord.
- 24 Give-sentence-for-me according to thy justice, O
Jehovah my God;
And let them not rejoice over me.
- 25 Let them not say in their hearts, aha! we have-our-
wish; [O]
Let them not say, we have devoured him.
- 26 Let them be brought-to-shame and blush all to-
gether that rejoice in my hurt,
Let them be clothed with shame that magnify
themselves against me.
- 27 Let them sing and rejoice that take-delight in my
righteousness¹;
And let them say continually, Magnified be Je-
hovah,

¹ "My righteousness," or "my justification."

He-who-taketh-delight in the retribution¹ of his servant.

- 28 And my tongue shall talk of thy righteousness,
Of thy praise, all the day.

PSALM XXXVI.

[Title — *To the Giver of Victory. To the Servant of Jehovah. To the Beloved.*] *The obduracy and final excision of the profane.*

PART I.

- 1 The impious hath the maxims of the Apostate²
[A] deeply rooted in his heart,
There is no fear of God before his eyes.
- 2 For he giveth-things-a-fair-appearance [B] to himself,
In his own eyes, so that he discovers not his own iniquity, to hate it.
- 3 The words of his mouth are vanity and delusion,
He ceaseth to understand to do well.³
- 4 He meditateth vanity upon his bed ;
- 5 He hath settled himself in a way not good ;
He abhorreth not evil.⁴

¹ "Retribution," or, "prosperity," or, "integrity."

² i. e. The Devil.

³ "Vanity and delusion." Sophistical arguments in support of infidelity, or idolatry, or false doctrines.—"He ceaseth," &c. He has lost the natural understanding of the distinctions of right and wrong.

⁴ He sees nothing amiss in it.

PART II.

- 6 O Jchovah, thy-tender-love is in the heavens,
Thy truth above the highest-clouds.¹
- 7 Thy justice is like the strong mountains,
Thy judgments are a vast abyss ;
Thou, O Jehovah, preservest man and beast.
- 8 How precious, O Jehovah, is thy-tender-love !
And under the shadow of thy wings must the sons
of men find shelter.
- 9 They shall be full-fed with the fatness of thy house,
And thou shalt make them drink the river of thine
own delights.
- 10 For with thee is the spring of immortality,
In thy light we shall see light.
- 11 Extend thy-tender-love to them that know thee,
And thy righteousness² to the upright of heart.
- 12 Let not the foot of pride come against me,
Nor let the hand of the impious drive-me-about.
- 13 See there! [C] they are fallen, the dealers in
vanity!
They are cast down, and are not able to rise !
-

¹ Notwithstanding this stupidity of the unbeliever, the divine benevolence and immutable wisdom are the principles which govern the whole world.

² Or, " thy justification."

PSALM XXXVII.

(Alphabetical.) *The godly comforted with the promise of their future happiness. In this Psalm the blessings are promised to the godly through Christ, the Just One.* [A]

N

- 1 Fret not thyself because of the wicked,
Envy not the workers of iniquity :
- 2 For suddenly, like hay, they shall be mown down,
And like the verdure of the grass they shall wither.

ב

- 3 Trust in Jehovah, and do good,
Dwell in the land, and feed in security ; [B]
- 4 And place thy delight in Jehovah,
And he shall give thee the desires of thy heart.

ג

- 5 Commit thy way unto Jehovah,
And trust in him, and he shall bring-to-pass.
- 6 He shall display thy righteousness as the light,
And thy good-conduct ¹ as the noon-day.

ד

- 7 Repose in Jehovah, and place thy expectation upon him.
Fret not thyself because of him who hath prospered in his course,
Because of the man who bringeth his devices to effect.

¹ Literally, "thy judgment."

n

- 8 Remit anger, and relinquish wrath,
Fret not thyself so far as to do evil ¹.
9 For evil-doers ² shall be extirpated,
But such as patiently-wait-for Jehovah, they shall
inherit a land.

y

- 10 For yet a little while, and the impious is not;
Thou shalt make-much-inquiry-after his place ³,
but it is not [to be found].
11 But the meek shall inherit a land,
And delight themselves in the greatness of their
recompense.

i

- 12 The impious plots against the JUST ONE,
And gnashes his teeth at him.
13 The Lord shall laugh at him,
For he seeth that his day approacheth.

n

- 14 The impious have drawn their sword,
And levelled their bow,
To cut down the helpless and poor,
To butcher the upright in conduct.
15 Their sword shall enter their own heart,
And their bows shall be broken.

¹ Or, "fret not so far as to be made evil," i. e. to become malignant.

² Or, "the malignant."

³ Literally, "take-much-thought-about."

D

16 Better is the little of the JUST ONE,
Than the abundance of the thriving impious.

17 For the arms of the impious shall be broken,
But Jehovah supporteth the Just.

,

18 Jehovah noticeth the days of the perfect ¹,
And their inheritance shall be for ever.

19 They shall not be-put-to-shame in the season of
adversity.
And in the days of famine they shall be full-fed.

D

20 Truly, the impious shall perish ;
And the enemies of Jehovah, so soon-as-they-are
exalted to honour,
Vanish.—They vanish like smoke. [C]

S

21 The impious borroweth, and repayeth not ² ;
But the JUST ONE is compassionate and liberal ;

22 [D] He is ever compassionate, ever lending ;
And his seed is [appointed] to a blessing.

¹ The perfect are those who are perfect in their loyalty to Jehovah. I often render this word by "loyal."

² "Borroweth and repayeth not," a proverbial expression. The impious receive good things at the hand of Providence, to which they have no claim, and are not careful to make a due return of obedience and devotion. They claim much from the mercy of God, without any care to pay the debt of gratitude for that mercy which they hope to find. Thus they are borrowers who never pay. Christ is a charitable man, who gives without any prospect of receiving again.

D

- 23 When a man's steps are ordered by Jehovah, [E]
Then he delighteth in that man's course.
24 If he fall, shall he not be raised up? [F]
For Jehovah supporteth his hand.

J

- 25 I have been young, I am also grown old,
But never have I seen the JUST ONE deserted,
Or his seed begging bread.
26 Truly, such-as-obtain-his-blessing shall inherit the
earth, [D]
And such as incur his malediction shall be extir-
pated.

D

- 27 Turn away from evil, and do good,
And dwell for evermore.
28 For Jehovah loveth judgment,
And never will desert his saints;
They shall be preserved for ever. [G]

Y

- 29 The foolish shall perish for ever,
And the seed of the impious shall be extirpated.
The just shall inherit the earth,
And they shall dwell upon it for ever.

D

- 30 The mouth of the JUST ONE discourseth of wisdom,
And his tongue uttereth just maxims.¹

¹ i. e. Just maxims of human conduct.

- 31 The law of his God is in his heart,
His steps shall never slide.

י

- 32 The impious is-upon-the-watch for the JUST ONE,
And is seeking to put him to death.
33 Jehovah will not leave him in his power,
Nor find-him-guilty when-he-is-tried.

ך

- 34 Wait for Jehovah and keep his way ;
And he shall exalt thee to the inheritance of the
earth ;
When the impious are extirpated thou shalt see it.

ג

- 35 I have seen the impious playing the tyrant ;
And spreading himself abroad like a tree-flourish-
ing in-its native soil. [H]
36 But I passed by, [I] and behold he was not ;
And I sought him, but he was not to be found.

ד

- 37 Keep [thy] loyalty, and look-well to [thy] inte-
grity ;
For a posterity is [appointed] for the perfect man.
[K]
38 But apostates shall be destroyed altogether,
The posterity of the impious shall be extirpated.

ה

- 39 The [L] salvation of the just is from Jehovah,
Who-giveth-them-strength in the season of distress ;

40 And Jehovah shall help them and deliver them,
He shall deliver them from the impious, and shall
save them,
Because they have taken shelter with him.

PSALM XXXVIII.

*The believer's soul, under the image of a leper, bewails
her corruption, and the misery of her present condition.*

The situation of the suppliant, in this psalm, with respect to his enemies, is exactly what is described in my notes upon the vith psalm. He is visited too with a disease painful and debilitating in the extreme, accompanied with putrid ulcers, and loathsome in such a degree, as to drive away his friends and nearest relations. The weak state to which the disorder has reduced him encourages his enemies to plot against his life. Two things are very remarkable in the case: that the debility, occasioned by the distemper, seems to have been the circumstance on which they build their hopes of success; and yet, that they expect not his dissolution from the natural course of the disorder, without stratagems of their own. The sick man considers his deplorable state as the effect of God's immediate visitation. And, upon this account, he is desirous to submit to it without complaint. He takes no measures to defend himself against his enemies; he would seem to them not to overhear their discourse, and to be ignorant of their malicious intentions, relying entirely upon God for his deliverance. At the same time, he is overwhelmed with such a sense and dread of guilt and wrath, that he seems to have a fearful mistrust of his own fortitude. But under all

this alarming sense of sin, he asserts that "good is his pursuit."

From this state of the sick man's case, the nature of his disorder, the state of his mind, and his situation in other respects, there can be little doubt that the whole is mystic. Some have thought, and among these the excellent Bishop Horne, that the sick person is the believer's soul: The disease,—Adam's sin, and the consequent corruption of our nature, and the misery of our condition: The enemies,—Satan and his friends, and the atheistical faction. Many parts of the psalm, however, have so striking a reference to the case of our Lord in the days of his flesh, that I cannot but think the whole belongs to him, and that he (the humanity of Christ) is the sick persecuted suppliant. If the sickness may typify generally his humiliation, as I think it may, and the heat which rages in the sick man's loins, the fiery trial of wrath which he endured in the garden of Gethsemane, when his distress, though principally mental, discovered itself in dreadful symptoms in his body; if this interpretation of the sickness be admitted, there is not a sentence nor a word in the whole of this extraordinary composition which is not applicable to our Lord as man, with more strictness and propriety than to any other person.

- 1 O Jehovah, rebuke me not in-the-effervescence-of-thine anger,
Chastise me not in the heat-of-thy displeasure.
- 2 Truly thine arrows are sunk-deep into me,
And thy hand is laid-hard upon me.
- 3 There is no soundness in my flesh because of thine indignation ;

- No quiet in my bones, by reason of my ¹ sin.
- 4 Truly my ¹ iniquities mount above my head,
Like a heavy burthen, they are too heavy for me.
- 5 The wounds ², which I suffer by reason of my ¹
folly,
Stink; they run with corruption. [A]
- 6 I am distorted ³; I am bowed down exceedingly;
I go melancholy [B] all the day.
- 7 For my loins are filled with a parching heat,
And there is no soundness in my flesh.
- 8 I am enfeebled and worn-down to-the-extreme, .
I howl for the anguish of my heart.
- 9 O Lord, all my desire is before thee,
And my groaning from thee is not concealed.
- 10 My heart palpitates; my strength forsakes me;
And the light of mine eyes; nay, they themselves
are lost to me. [C]
- 11 My friends and my companions
Come into my presence, and stop short, [D]
And the-nearest-of-my-kindred stand aloof.
- 12 And they that seek my life are laying snares;
And they that seek my hurt threaten mischiefs,
And discourse of stratagems the whole day.
- 13 But I, like a deaf man, hear not; [E]
[I am] as a dumb man that openeth not his mouth.

¹ *My* sin, — *my* iniquities, — *my* folly." *His*, because he had made himself answerable.

² Isaiah liii. 6.

³ Writhed with pain.

- 14 I am become as one that heareth not,
In whose mouth are no reproofs.¹
- 15 For upon thee, O Jehovah, I rest-my-hope,
Thou shalt answer², O Lord my God.
- 16 For I said³, lest they rejoice over me;
When my foot slips, they magnify themselves
against me.
- 17 Truly I am-ready to make a false step⁴,
And my torment ever is before me.
- 18 Truly I set my iniquity in open view⁵,
I am in consternation for my sin.
-

¹ "No reproofs;" rather, with Bishop Horne, "no altercations." Our Lord made no defence when he was accused before Pilate,—no apology,—no answer to the false witnesses.

² i. e. Thou shalt answer the threats and reproaches of my enemies. Trusting to this, I make no answer for myself.

³ He assigns the reason of his silence, and his appearing to take no notice of the threats of his enemies. In this manner Abp. Seeker understood the text.

⁴ This is part of what he said, that is, of his reason with himself for making no reply, and taking no measures of his own against his enemies. The humanity of Christ (if Christ is the speaker in this Psalm) utters this; "when his soul was exceeding sorrowful unto death;" when he prayed "that the cup might pass from him," Matt. xxvi. 38—42. Mark xiv. 33—36.; when his agony was so intense, that "an angel appeared to him strengthening him," Luke xxii. 40—46. At this season he says, "I am ready to make a false step," under an apprehension, as it should seem, that his fortitude might fail. His repeated and anxious exhortation to the apostles, at that particular time, to "watch and pray lest they should enter into temptation," may seem to indicate that he felt the power of temptation strongly at that time in himself. And the temptation of that season was presented to his fear.

⁵ i. e. I set in my own view the weight of guilt imputed to me, of which I am to bear the punishment.

- 19 And mine enemies are in vigour. They are strong,
And increased in number¹, who hate me wrong-
fully.
- 20 They who requite evil for good
Are-set-against-me, because good is my pursuit.
- 21 Desert me not, O Jehovah,
My God, withdraw not far from me ;
Hasten to my help, O Lord, my Salvation.
-

PSALM XXXIX.

This Psalm is a Penitential Meditation on the vanity of the present life. It does not seem to be appropriated to any particular person.

- 1 I said, I will take heed to my ways, not to sin ;
To my tongue I will take heed ; a muzzle on my
mouth,
So long as the impious is before me.
- 2 I was mute and still ; I-made-myself-silent
Of good ; but my grief rankled.
- 3 My heart grew hot within me.
By my earnest meditation the fire kindled.
I spake with my tongue.
- 4 Show me, O Jehovah, my end,
And the measure of my days ; let me know what
it is,
How brief I am.
-

¹ See Abp. Secker in Merrick's Annotations.

- 5 Behold, thou hast appointed my days a hand-breadth,
Mine age is nothing before thee ;
Truly every thing is vanity,
[Even] every man, with all his pride. [A]
- 6 Surely man's whole life is a mere show¹ ;
Surely they turmoil in vain ;
His-accumulated-riches,—he knoweth not who
shall gather them. [B]
- 7 And now, what is my expectation !
O Lord, what I look for from thee is this ;
- 8 Deliver me from all my disobedient deeds,
Make me not the reproach of the foolish.
- 9 I have been mute, I open not my mouth,
Because thou hast brought-to-pass.
- 10 Remove thy plague from me,
I am-worn-away under the keen-strokes² of thy
hand.
- 11 With rebukes for perverseness thou chastisest
every one ;
And, like a moth, thou makest his beauty gradually to waste away ;
Surely the whole of man³ is vanity.
- 12 Hear my prayer, O Jehovah,
And turn thine ear to my cry ;

¹ Literally, "man walketh in an image." "Life is a mere show, the baseless fabric of a vision." Vide Psalm lxxiii. 20. "His accumulated riches," literally, "his heaps."

² "Keen-strokes." I refer the word to the root, נָרַר.

³ "The whole of man," or, "all mankind."

Be not regardless of my tears:
For I, like all my fathers, am
A stranger and a sojourner with thee.

- 13 Spare me, that I may taste of comfort,
Before I go away, and be no more.

PSALM XL.

Messiah, risen from the dead, returns thanks for the accomplishment of his work, and prays for its final effect.

- 1 With steady hope I waited¹ for Jehovah,
And he inclined unto me, and heard my cry.
2 He hath even raised me up from the void pit,
From the mire and mud,
And he hath placed my feet upon a rock,
And given me firm footing².
3 Thus he hath put a new song in my mouth,
A-song-of-praise unto our God.
4 Many shall consider³,
And they shall fear, and trust in Jehovah.
5 Blessed is the man whose confidence is the name
of Jehovah⁴,
And turneth-him not to pride, and the wanderings
of falsehood. [A]

¹ Literally, "waiting, I waited."

² Literally, "established," or, "set firm my steps," or "goings."

³ "Shall look to it."

⁴ LXX. Vulg. and Syr.

- 6 Many are thy wonders which thou hast performed,
O Jehovah my God ;
And thy schemes for us none can in order recite
unto thee.
I would declare them, and discourse of them,—
they are too many to be enumerated.
- 7 In sacrifice and offering thou delightest not,
But mine cars hast thou opened ; [B]
Burnt-offering and sin-offering thou demandest not ;
- 8 Then said I, Lo ! I come.
In the roll of the book is written concerning me,
I have delighted, O my God, to execute thy gra-
cious-will, [C]
And thy decree¹ [I have had] within my heart.
- 9 I have preached righteousness in the great cong-
regation² ;
Behold thou knowest, O Jehovah,
I have laid-no-restraint-upon my lips.
- 10 I have not kept thy righteousness hidden in my
heart,
Thy faithfulness and thy salvation I have pro-
claimed ;
I have not concealed thy tender love,
And thy truth, in the great congregation.
- 11 Lay thou no restraint, O Jehovah, upon thy ten-
derness to me ;
Let thy tender-love and thy truth ever preserve me.

¹ "Thy decree," the same decree mentioned, Psalm ii. 7.

² The congregation of the universal church, collected from the general mass of the whole human race, in opposition to the particular congregation of the Jewish people.

- 12 Truly, evils crowded upon me, till they were beyond number;
 My iniquities [D] overtook me, till I could not endure the sight;
 They were more than the hairs of my head, and my heart failed me.
- 13 Jehovah was pleased to deliver me¹;
 Jehovah hastens to my help.
- 14 They who seek my life to destroy it
 Shall be brought-to-shame, and covered-with-blushes all-together;
 They who delight in my hurt
 Shall be driven-back, and put to confusion.
- 15 They shall immediately go off with their-due-disgrace² [E]
 Who say to me, Aha! aha!

ORACULAR VOICE.

- 16 All who seek thee shall rejoice and be glad in thee:
 The lovers of thy salvation shall ever say, Magnified be Jehovah.

MESSIAH.

- 17 Although I am helpless and poor³, [F]
 Jehovah [G] thinketh of me;

¹ This Psalm is no prayer for deliverance from dangers threatened, but a song of thanksgiving for dangers past, or at least prophetically described as past.

² "Their-due-disgrace." *Due*,—this I take to be the force of the pronoun suffixed to the noun "disgrace."

³ 18 MSS. and 8 printed editions of Kennicott's collation.

My helper and my deliverer art thou,
O my God, make no delay.

PSALM XLI.

A Prayer of the Messiah in his humiliation.

- 1 Blessed is he who giveth attention ¹ to him that is
reduced to poverty; [A]
In the evil day Jehovah shall deliver him.
- 2 May Jehovah guard him, and keep him alive,
Let him be blessed in the land,
And give him not up [B] to the will of his ene-
mies.
- 3 May Jehovah give him strength upon the couch of
languor; [C]
Thou hast made all his bed in his sickness.
- 4 For me, I have said, O Jehovah, have pity upon
me,
O heal my soul. Surely I bear blame before
thee. [D]
- 5 My enemies wish me evil;
“When will he die and his name perish?”
- 6 If any one come to see me, he talks deceitfully ²;
His heart of itself conceiveth some-base-surmise ³;

¹ “Blessed is he who is not offended in me.”

² Many of the Jews who visited our Lord came to him with in-
sidious designs.

³ Literally, “his heart gathered iniquity (יָסָא) to itself.” The ini-
quity which the heart of the deceitful visitor gathereth, I take to be
base suspicions engendered in it, of its own malignity.

He goeth abroad and uttereth it.

7 All they that hate me whisper all-together against me,
To myself they impute my calamity ¹.

8 "Some cursed thing ² [E] presseth heavily upon him,
"And when he is once down, he will rise no more."

9 Even my own familiar friend, in whom I put confidence,
Eating of my bread, has practised the greatest treachery against me. [F]

10 But thou, O Jehovah, have pity upon me,
And raise me up, that I may requite them.

11 By this I know that thou takest-delight in me,
Because my enemy will not triumph over me.

12 As for me, in my integrity, thou wilt support me,
And fix-my-station in thy presence for ever. [G]

PSALMS XLII. & XLIII. AS ONE. [See Notes.]

PART I.

1 As the hart crieth after the flowing streams,
So my soul crieth after thee, O God.

¹ They consider my afflicted state as a judgment upon me for my own sins.

² "Some cursed thing," i. e. the crime which they supposed to be the cause of the divine judgment upon him.

- 2 Athirst is my soul for God, for the living Protector;
When shall I come, and see the face of [A] God ?
- 3 To me my tears have been meat day and night,
While it is continually said unto me, Where is thy
God ¹ ?
- 4 These things I remember, [B] and to myself I pour
out my soul ;
That I am to pass over to the tabernacle, — that I
shall escape from thee to the house of God ² ;
Amid the sound of exultation and thanksgiving,
The multitude rejoicing.
- Why wilt thou bow thyself down, O my soul, and
disquiet thyself within me ?
Wait-patiently for God ; for I shall yet give him
thanks,
The preserver of my person, and my God. [C]

II.

- 6 Within me my soul is bowed down ; therefore I
will remember thee,
Concerning the land of Jordan, and the Hermons ;
concerning the little Hill.
- 7 Wave calleth unto wave, in addition to the noise
of thy water-spouts : [D]
Over me are gone all thy breakers and thy billows.
- 8 In the day-time Jehovah will appoint his abundant-
goodness,

¹ Compare 2 Pet. iii. 3, 4.

² Or, according to another reading, " That I am to pass over to the tabernacle of the glorious ones, to the house of God."

And in the night his song [E] shall be with me ;—
prayer unto the protector of my life¹.

9 I say unto God ; My Rock, why hast thou forgotten me !

Why go I mourning, while the enemy oppresseth ?

10 While the sword is in my bones, [F] my enemies
insult me,

While they say unto me continually, Where is thy
God ?

11 Why wilt thou bow thyself down, O my soul, and
disquiet thyself within me ?

Wait patiently for God, for I shall yet give him
thanks,

The preserver of my person, and my God.

[XLIII.] — III.

1 Give sentence for me, O God, and take up my
cause ;

From a nation of no pity, [G] from a man of de-
ceit and iniquity, deliver me ;

2 For thou art my God, my strengthener ; why hast
thou cast me off ?

Why go I mourning while the enemy oppresseth ?

3 Send forth thy light and thy truth,
Let them lead me ;

4 Let them bring me to thy holy hill, and to thy
dwellings ;

So shall I come to the altar of God,

¹ Or, "And in the night my constant song is prayer," &c. See
Notes.

To God, in whom is all my joy,
And I shall praise thee upon the harp, O God my
God. [H]

- 5 Why wilt thou bow thyself down, O my soul, and
disquiet thyself within me ?
Wait patiently for God ; for I shall yet give him
thanks,
The preserver of my person, and my God.

PSALM XLIV. [See Notes.]

PSALM XLV.

Epithalamium. A mystic song upon a king's marriage.
Messiah, the bridegroom ; the church, his bride. [A]

This psalm relates to the second advent. The Bridegroom is the conquering, not the suffering, Messiah ; the marriage is celebrated after his victories ; and the Bride is the Church Catholic, rescued from the persecutions of the antichristian faction, and composed of the two great branches of the church, that of the restored Jews, and that of the ingrafted Gentiles. Or rather, perhaps, the bride or consort (שגל) is the church of the converted Jews, become the metropolitical church of all Christendom, and the Virgin's companions are the other churches.

- 1 My heart labours ¹ with a godly theme,
I address my performance to the king ;

¹ Literally, "boileth, or bubbleth up."

- My tongue is the pen of a well-instructed writer¹.
- 2 Thou art adorned-with-beauty beyond-the sons of
men ;
Grace is poured upon thy lips ;
Therefore God hath blessed thee for ever.
- 3 Warrior ! gird thy sword upon thy thigh ;
Buckle on thy refulgent dazzling armour ; [B]
- 4 And take thou aim ; be prosperous, pursue, [C]
In the cause of truth, humility, and righteousness ;
For thy own right hand shall show thee wonders.
- 5 Thine arrows are sharpened, [D]
(Peoples shall fall beneath thee)
In the heart of the king's enemies.
- 6 Thy throne, O God, is for ever and ever ;
A straight scceptre is the sceptre of thy royalty².
- 7 Thou hast loved righteousness, and hated impiety ;
Therefore God hath anointed thee,
Thy own God, with the oil of gladness above thy
fellows³.
- 8 Thy garments are all myrrh, aloes, and cassia ; [E]
Excelling ivory palaces, [F]
Excelling those which delight thee.
-

¹ "Well-instructed," the word "ready," which is used in the public translation, rightly understood, renders the original properly ; but then it must be understood, not for nimbleness of hand in writing, but *readiness* of mind in the subject treated.

² It is very evident that this verse is applicable to no throne and to no sceptre, but the throne and sceptre of Messiah ; nor can any other king be addressed by the title of God. Therefore, by Mr. Hutchinson's rule, the whole Psalm belongs to him.

³ Those whom thou art "not ashamed to call thy brethren."

- 9 Kings' daughters are among thy bright beauties,
[G]
On thy right hand the Consort [H] has-her-station
In standard gold of Ophir.
- 10 Hearken, O daughter ! and consider ¹;
Incline thine ear, and forget
Thine own people, and thy father's house ;
- 11 So shall the king set-his-heart-upon thy beauty.
Truly he is thy Lord ; therefore worship thou him.
- 12 See the daughter of Tyre, with a gift ! [I]
The wealthiest of the people shall entreat thy fa-
vour.
- 13 She is all-glorious, — daughter of a king ² !
Her inner garment is studded with gold ³ ;
Her upper garment is embroidered with the needle.
- 14 She is-conducted-in-procession to the King ;
The virgins follow her ⁴, her companions ;
They are coming unto thee.
- 15 They are conducted-in-procession, with festivity
and rejoicing ;
They enter the palace of the King.
-

¹ See Bishop Horne's Note.

² This "king's daughter," and the "consort" are evidently the same person. "The connexion between Christ and his church," says Bishop Horne, "uniting in itself every relation, and every affection."

³ Literally, "with studs of gold."

⁴ If the consort be the church of the restored Jews, these virgins, her companions, are the other churches of Christendom. See my Sermons, vol. i.

- 16 Thy children shall be in the place of thy fathers ¹
Thou shalt appoint them for princes over all the
earth.
- 17 I shall propagate-the-remembrance of thy name to
all generations, [K]
Insomuch that the peoples shall praise thee for ever.
-

PSALMS XLVI. XLVII. XLVIII. [See Notes.]

PSALM XLIX.

*Upon Death. To the Præcentor. A Song for the
sons of Korah. [A]*

- 1 Hear this, all ye peoples,
Give ear all ye inhabitants of the world ;
- 2 Both the sons of the low, and the sons of the
great, [B]
The rich man and the poor, one with another.
- 3 My mouth uttereth maxims-of-wisdom,
And the meditations of my heart are-matters-of-
understanding.
- 4 I incline [C] mine ear to the parable,
I propound my mysterious doctrine [D] upon the
harp.
-

¹ "Thy children shall be what thy fathers were," God's chosen and peculiar people. Or, "Thy sons shall eclipse the glory of thy fathers, born to the inheritance of a better kingdom."

- 5 Wherefore should I fear in the days of evil,
When the iniquity of-those-who-plot-against-me
environs me, [E]
- 6 Of those who trust in their own wealth,
And boast themselves in the multitude of their
riches ? [F]
- 7 No man can by any means redeem his brother, [G]
He cannot give unto God an atonement for him-
self; [H]
- 8 For costly is the ransom of their soul;
And he that ceaseth for ever, yet shall live. [I]
- 9 [K] To all eternity he shall not see corruption,
Although he see it. — Wise men die
- 10 Equally with the foolish and stupid;
They perish, and leave their wealth to strangers.
- 11 Their inward thought [L] is, that their houses¹
are for ever;
Their dwellings from generation to generation;
They call countries after their own names.
- 12 For man, when he is in honour, will not under-
stand, [M]
He is like the beasts which sink into nothing².
- 13 This way³ of theirs is their folly,
Yet those-who-come-after-them delight-in their-
maxims.

¹ i. e. "Their families."

² Inasmuch as he gives himself up, like a mere animal, to his ap-
petites, as if he had neither hope nor fear beyond the present life.

³ i. e. This way of using no discretion, (of not understanding) and
of giving themselves up, like the brutes, to their appetites.

- 14 Like-a-flock-of sheep they are appointed unto hell ;
Death is their shepherd. [N]
The just shall-have-dominion over them in the
morning ; [O]
And their beauty [P] is [appointed] to decay,—
hell is the dwelling for them.
- 15 But God shall redeem my soul
From the power of hell, for he shall receive me¹.
- 16 Fear thou not, when any one becometh rich,
When the glory of his house is advanced.
- 17 Truly, when he dieth he shall carry nought away ;
His glory shall not follow him.
- 18 For while he lived, he received his gratifications²,
And he shall praise thee because thou doest well
for thyself.
- 19 He shall go [Q] to the generation of his fathers ;
To all eternity they shall not see light. [R]
- 20 When man is in honour he will not understand ;
He is like the beasts which sink into nothing.

¹ "He," i. e. God shall take me to himself.

² Literally, "he blessed his soul," i. e. he received his gratifications ; but hereafter he shall praise thee, who, by a more prudent conduct, providest for thy future happiness. "Son, remember, thou in thy lifetime receivest thy good things, and, likewise, Lazarus evil things ; but now he is comforted, and thou art tormented." Luke xvi. 25.

PSALM L.

*The propagation of the Gospel, and the abolition of the
Mosaic ritual.*

PART I. — PSALMIST.

- 1 The Omnipotent God, Jehovah hath spoken,
And hath summoned the earth, from the rising of
the sun to its going down ¹.
- 2 The perfection of beauty from Zion
Hath God displayed.
- 3 Our God shall come and shall not be silent,
A fire devoureth before him,
And around him the whirlwind rageth.
- 4 He shall summon the heavens from above,
And the earth, to the judgment of his people.
- 5 "Assemble unto me, my saints,
"Those who have struck the covenant with me
over the sacrifice."
- 6 And the heavens shall declare his righteousness,
For God himself is judge.

PART II. — GOD EXPOSTULATES.

- 7 Hear, O my people, for I will speak,
O Israel, for I bear-witness against thee,
I am God, thine own God.
- 8 On account of thy sacrifices I will not reprove thee,

¹ This summoning of the earth from east to west, can be nothing but the general promulgation of the Gospel.

Or thy burnt-offerings ; — they are continually before me ¹.

9 I will not take a bullock out of thine house,
Or he-goat out of thy folds.

10 For to me belong all the beasts of the forest,
The cattle upon the hills of oxen ².

11 I know every fowl of the mountains,
And every reptile of the field is by my side. [A]

12 If I were hungered, I would not tell thee ;
For to me belongs the world and all-its-store.

13 Shall I eat the flesh of bulls,
And drink the blood of goats ?

14 The sacrifice for God is thanksgiving,
And the offering for the Highest, thy vows.

15 And call upon me in the day of distress ;
Then I will deliver thee, and thou shalt glorify me.

16 But to the impious God saith,
What concerns it thee, to recite my statutes,
And why takest thou my covenant in thy mouth ?

17 Whereas thou hatest instruction,
And eastest my words behind thee,

18 If thou didst spy a thief, instantly thou-becamest-
his accomplice, [B]
And thou hast-taken-thy-share with-the-adulterers.

19 Thy mouth hath-been-fruitful in mischief, [C]
And thy tongue frameth deceit.

¹ "I have no complaint against thee on that account." Dr. Durell.

² i. e. Where oxen range.

- 20 Thou sittest [D], and speakest against thy brother,
Against the son of thy mother thou pourest-out
abuse.
- 21 These things thou hast done, and I was still ;
Thou hast thought that I AM is such an one as
thyself. [E]
I will-call-thee-to account, and I will be thy adver-
sary to thy face. [F]
- 22 Now consider this, ye that forget God,
Lest I [G] tear in pieces, and there be no deli-
verer.
- 23 He who sacrificeth praise shall-be-deemed-to-
honour me,
And him that sets-in-order [H] his course, I will
visit with the salvation of God.
-

PSALMS LI. LII. LIII. LIV. [See Notes.]

PSALM LV.

That Absalom's rebellion gave occasion to the lvth Psalm, may seem not improbable, when we recollect the particulars of that story, as it is related in the xvth chapter of the 2d Book of Samuel. The consternation and distress expressed in verses 4, 5, 6, 7, 8. describe the king's state of mind when he fled from Jerusalem, and marched weeping up the mount of Olives. "The iniquity cast upon the Psalmist answers to the complaints, artfully raised against the king by his son, of a negligent administration of

justice, and to the reproach of cruelty cast upon him by Shimci," 2 Sam. xv. 2. 4. and xvi. 7, 8. The equal, the guide, and the familiar friend, we find in Achitophel, the confidential counsellor, first of David, afterwards of Absalom. The "buttery mouth and oily words" describe the insidious character of Absalom, as it is delineated by the historian, 2 Sam. xv. 5. 9. Still, the believer, accustomed to the double edge of the prophetic style, in reading this Psalm, notwithstanding its agreement with the occurrences of David's life, will be led to think of David's great descendant, who endured a bitterer agony, and was the victim of a baser treachery, in the same spot where David is supposed to have uttered these complaints.

PART I. — SUPPLICATION.

- 1 Give ear, O God, unto my prayer,
And hide not thyself from my supplication.
- 2 Hearken unto me, and answer me;
I am brought low with my anxiety, [A] and am
distracted.
- 3 With the cry of the enemy, with the oppression of
the impious;
Who cast iniquity upon me¹, and [as] in wrath
wreck their spite upon me.
- 4 My heart is sore within me,
The terrors of death are fallen upon me.

¹ "Cast iniquity upon me," literally, "slide iniquity upon me," i. e. by oblique and artful insinuations they asperse my character. The sentiment of the whole line I take to be this, that the enemies of the Psalmist, by sly insinuations, brought him under the suspicion of the worst enemies, and then wrecked their malice upon him, under the colour of a just resentment.

- 5 Fear and dismay are come upon me,
Convulsive tremblings come over me.
- 6 And I say, O, that I had the pinion of the dove,
That I might flee away, and be at rest.
- 7 Lo, I would get far away,
I would lodge a wanderer in the wilderness.
- 8 Soon would I provide me a shelter¹
From the driving storm and whirlwind.

PART II. — ACCUSATION.

- 9 Confound, O Lord, divide their tongues ; [B]
Truly, I have seen violence and strife in the city.
- 10 Day and night, upon her walls, it surrounds her ;
Misery and distress is in the midst of her ;
- 11 Profligacy is in the midst of her ;
Deceit and guile depart not from her streets.
- 12 Truly no enemy reviled me, or I would have borne
it ;
Not one that bore me open hatred magnified him-
self against me ;
For from such a one I would have hidden myself.
- 13 But thou, a man, put-upon-a-level with myself,
My confident, and my familiar friend.
- 14 We took delight to converse of our secrets toge-
ther,

¹ The sentiment is, that he should with more ease provide a shelter against the storms in the wilderness, than against the malice of man in the city.

In the house of God we walked together in the crowd.

PART III.

- 15 Let death exalt his claim [C] upon them,
Let them go down alive into hell;
For wickedness is in their dwellings, in the very
midst of them¹.
- 16 As for me, I call upon God,
And Jehovah shall save me.
- 17 Evening, and morning, and noon-day,
I pine inwardly², and am distracted: But he will
hear my voice;
- 18 Securing my person³ from the battle that is against
me,
For they who stood on my side told for many. [D]
- 19 The Omnipresent One will hear,
And he that abideth of old [E] will give them their
due;
Inasmuch as they are incapable of change,
And will not fear God.
- 20 He hath put forth his hand against those with whom
he was at peace,
He hath violated his own covenant.
- 21 Smooth is his buttered speech, [F]
When war is in his heart;

¹ i. e. "In the inmost recesses of their dwelling-houses."

² See verse 2.

³ Literally, "redeeming my person in peace."

His words are softer than oil,
When they are drawn swords.

ORACULAR VOICE.

- 22 Cast thy care upon Jehovah, for he will sustain thee ;
He will not suffer the JUST ONE to be tossed about for ever.

PSALMIST.

- 23 Thou, then, O God, wilt bring them down into the pit of destruction ;
The men of blood and deceit shall not finish half their days :
But I will put-trust in thee.

PSALM LVI.

A Prayer of the Messiah. [A]

- 1 Take pity upon me, O God, for men [B] trample-me-under-foot¹ ;
Every day the foe [C] harasseth me.
- 2 My enemies trample-me-under-foot¹ [D] every day,
For many they be who fight against me from on high. [E]

¹ "Trample-me-under-foot." The original has an allusion to the curse upon the serpent, which cannot be preserved in a translation for want of a word, which, like the Hebrew verb used here, according to the reading of the old copies, and in Gen. iii. 15., may signify either to trample, or to bruise.

- 3 What time [F] I am afraid,
I will put-trust in thee.
- 4 God shall be the theme of my praise¹: He-hath-
passed-his-word, [G]
Therefore in God I have-placed-my-trust: I will
not fear
What flesh can do unto me.
- 5 Continually they wrest [H] my words against me;
All their study is for mischief.
- 6 They make a stir; [I] ——— they-are-ever-upon-
the-watch; [K]
They observe my steps, because they-are-imp-
atient-for my life.
- 7 In vanity is the hope-of-deliverance for them; [L]
In anger, O God, bring thou down the peoples.
- 8 Thou takest account of my persecutions;
Put my tears in thy bottle, [M]
Are not these things in thy book?
- 9 Then² shall mine enemies retreat³,
When I cry unto thee. [N] This I know,
For to me thou art God⁴.

¹ "God shall be the theme of my praise," literally, "I will praise God;" but the original word signifies, not devotional praise addressed to God himself, but the public praise of God addressed to men; — the celebration of him as the Psalmist's deliverer, and the avenger of his wrongs. This force of the original word I cannot express but by periphrasis.

² At that moment.

³ Matt. xxvi. 53.

⁴ This is opposed to what was said (v. 7.) of the Psalmist's enemies, that their whole hope of deliverance is in vanity, — a false religion

- 10 God shall be the theme of my praise ; he-hath-passed-his-word¹,
Jehovah shall be the theme of my praise ; he-hath-passed-his-word.
- 11 In God I have-placed-my-trust ; I will not fear
What man can do unto me.
- 12 Unto me, O God, are thy vows²,
I will repay thee praises.
- 13 For thou hast delivered [O] my soul from death,
And what is more, my feet from falling ;
That I may walk before God,
In the light of the living.

PSALM LVII.

A Prayer of the Messiah.

The composition of this Psalm is remarkably elegant. It begins in a plaintive strain, imploring aid, and expressing deep distress, and extreme danger ; when suddenly, in the 7th verse, in the sure prospect of the divine assistance, the strain is changed to notes of praise and triumph, as over an enemy already fallen.

- 1 Take-pity-upon-me, O God, take-pity-upon-me,
For with thee my soul hath-taken-shelter ;

¹ The word spoken by God, in which the person uttering this Psalm takes so much comfort, is the promise, that the woman's seed should be victorious.

² By a bold figure, the promise of the Messiah's victory is mentioned as a vow, by which the Father had bound himself to the Son. The Messiah is the speaker throughout this Psalm.

- Even under the shadow of thy wing I seek-shelter,
Till calamity be overpast. [A]
- 2 I will call upon God most High,
Upon God who will bring things to a conclusion
[B] for me.
- 3 He shall send from Heaven and save me ;
He shall give to reproach them that trample on [C]
my soul¹ ;
God shall send forth his kindness and truth.
- 4 I have-my-lodging amidst lions ; [D]
The sons of men are fiery [with rage] ;
Their teeth are spears and arrows,
And their tongue a sharpened sword.
- 5 Exalt thyself above the heavens, O God,
Thy glory above all the earth.
- 6 They have prepared a net for the steps
Of me, humbled² [E] in my soul ;
They have digged a pit before me : —
They are fallen into the middle of it.
- 7 My heart is ready, O God, my heart is ready ;
I will sing, and chaunt-the-holy-lay.
- 8 Awake my glory³, awake psaltery and harp,
Myself-I-will-awaken early⁴.
- 9 I will praise thee among the peoples, O Lord ;
To thee I will chaunt among the nations.
-

¹ Literally, "the bruisers of my soul."

² Literally, "bowed down."

³ i. e. My tongue, my voice.

⁴ Or, perhaps with Bp. Horne, "I will awaken the morning."

10 For thy mercy towereth unto the heavens,
And thy truth unto the fleecy-clouds.

11 Exalt thyself, O God, above the heavens,
Thy Glory above all the earth.

PSALM LVIII.

*God's just judgment foretold against the unjust judges of
our Lord. (See Psalm lxxxii.)*

This Psalm has no obvious connexion with any particular occurrence in the life of David; but it is connected remarkably with the history of Christ. It reproaches some tribunal with unjust decisions; taxes the rulers of the world, or mankind in general, with selfish schemes of wickedness; threatens them with destruction, and promises the institution of an upright judicature: with some allusion in the end to some one Just Person, and some one wicked person opposed to him.

- 1 Are ye in earnest¹, O faction, when ye talk of
righteousness,
Do ye give-sentence uprightly, O ye sons of men ?
- 2 Nay, but in your heart you work wickedness upon
the earth,
You concert your schemes of violence². [A]

¹ The insinuation of a hypocritical pretence to righteousness, strongly points at the Scribes and Pharisees of our Lord's times.

² "Schemes of violence," literally, "the violence of your hands." i. e. You lay out, in your imaginations, the schemes which your hands are to execute.

- 3 The impious are alienated, from the womb;
From the very-birth, they go astray¹, speakers of
falsehood.
- 4 Their malignant temper [B] is like the serpent;
Like the deaf adder that stoppeth his ear,
- 5 Which will not hearken to the sound of muttered
charms,
[To the voice] of the skilful enchanter. [C]
- 6 God is breaking their teeth in their mouths;
The grinders of the young-lions Jehovah is break-
ing out. [D]
- 7 They shall [E] melt away like water which is in
continual flow,
He shall level his arrows against them,
And like * * * * they shall split in pieces. [F]
- 8 Thou shalt dissolve them like wax,
Like as a woman's untimely birth is gone, [G]
Never seen of the sun².
- 9 Before your pots feel the bramble,
In whirlwind and hurricane he shall sweep them
away. [H]
- 10 The JUST ONE shall rejoice when he seeth the
vengeance,
He shall wash his feet in the blood of the impious
one;

¹ "They wander," i. e. they are unprincipled;—they wander over
the field of life, not determined to any certain path.

² Or, "not having seen the sun."

11 So that mankind¹ shall say, Truly there is a reward for the JUST ONE;
Truly there is a God who executeth judgment in the earth.

PSALM LIX.

A Prayer of the Messiah, complaining of his enemies, and predicting their punishment.

This Psalm hath no particular relation to the fact mentioned in the title; namely, Saul's attempt to cut off David by assassination. From expressions in the 5th, 11th, and 13th verses, I should guess that it was composed after David was king, when the public safety was intimately connected with his own; and that the danger to the author and the state was not from private assassins, but from a foreign enemy openly in arms; nor from a single enemy, but from a powerful confederacy (2, 3.). The principal enemy is described as a perfidious enemy, who had broken faith with the Psalmist without provocation, v. 3, 4. 12. From all these circumstances I should guess, that the particular occasion upon which this Psalm was composed, was the news of the confederacy between the Ammonites and the Syrians of Zoba, Beth-rehob, Ish-tob, and Maacah, after the affront put upon David, in the person of his ambassadors, by Hanun, the king of the Ammonites, see 2 Sam. x. But yet when I consider that the enemies, against whom the Psalmist invokes the divine aid, are described in the second verse under the general characters of the "dealers in iniquity, and men of blood," that is, of

¹ Literally, "a man."

idolaters and persecutors, I have no doubt that the poem is entirely mystic; that the Psalmist personates the Messiah or the persecuted Church, and prays for deliverance from the atheistical conspiracy of apostate angels and impious men; and, in particular, predicts God's judgment on the Jewish nation. This Psalm is one of the *Michtams*¹.

- 1 Rescue me from mine enemies, O God;
Set me high above them-that-rise-against me.
- 2 Rescue me from the workers of iniquity,
And save me from the men of blood².
- 3 For behold they lie in wait for my life;
The mighty make a stir³ against me,
For no disobedience, no sin of mine, O Jehovah.
- 4 Without any fault they hurry and make ready.
Awake at-my-invocation⁴, and have-thine-eye
upon me⁵.
- 5 For thou, O Jehovah, God of Hosts,
Art the God of Israel.
Awake to visit all the heathen;
Take-thou-no-pity upon any who revolt to idol-
atry.

¹ Mudge thinks this Psalm resembles the xth, and that the occasion of both was the same. I see little of this similitude. The xth Psalm, I am persuaded, hath no relation to Sennacherib's invasion, or any particular calamity of the Jewish state.

² "Workers of iniquity," and "men of blood," idolaters and persecutors.

³ Or, "are stirred up." See lvi. 7.

⁴ "At my invocation." Vide Numb. xxiii. 3. and xxiv. 1.

⁵ i. e. Take care of me. See verse 10. and Dr. Durell upon verses 2, 3, 4.

- 6 They return every evening ¹,
They rage like dogs,
And surround the city.
- 7 Behold they foam at the mouth;
Swords are in their lips;
For who heareth?
- 8 But thou, O Jehovah, shalt make sport of them;
Thou shalt have all the heathen in derision.
- 9 O my Strength, I will keep-upon-the watch for
thee;
Truly God is my defence, the God of my mercy².
- 10 God shall give me ready help,
He shall watch-my-safety among mine enemies.
[A]
- 11 Slay them not,
Lest my people forget.
[B] Scatter them in thy strength,
For the sin of their mouth; [C]
O Lord, my protector, bring them down,
For that their lips have uttered. [D]
- 12 Let them be ensnared in their pride;
And for cursing, and for lies, let them become a
common talk.
- 13 Consume, in wrath [E] consume them, that they
may be brought to nothing;
And let them know that God ruleth
In Jacob, unto the extremities of the earth.

¹ The image is that of a mischievous beast, returning at a stated season for a sly purpose.

² See verse 17.

- 14 Yet, every-evening they will return,
Rage like dogs,
And surround the city.
- 15 They will prowl about for food,
And growl if they be not satisfied.
- 16 But I will sing of thy might,
And in the morning, I will sing cheerfully of thy
tender love ;
Because thou hast been a defence to me,
A refuge in the day of my distress.
- 17 O my Strength, unto thee I will-chaunt-the-lay ;
Truly God is my defence, the God of my mercy¹.

PSALM LX. AND LXI. [See Notes.]

PSALM LXII.

*Messiah trusts in God. His enemies warned of their
impending fate.*

- 1 Only upon God my soul repositeth ;
From him is my salvation.
- 2 He only is my rock, and my deliverance ;
My fortress. I shall not be shaken. [A]
- 3 How long will ye raise-a-clamour against one ?
Ye shall all be slain ;
Ye are like an inclining wall, and shaken fence².

¹ Or, "the God who bears me tender love."

² Literally, "a fence that-has-had-a-shove," i. e. you are your-

- 4 Even from his exaltation they consult to cast him down ;
They delight in falsehood¹ ;
With their mouths [B] they bless, but inwardly
they curse.
- 5 Upon God only my soul reposeth,
For in him is my expectation.
- 6 He only is my rock, and my salvation ;
My fortress. I shall not be shaken.
- 7 In God is my salvation, and my glory ;
The rock of my strength ; my shelter is with God.
- 8 Put-trust in him, in all seasons, O people ;
Pour out your hearts before him,—
God is for us a shelter.
- 9 Nought but vanity are the sons of men ;
Falsehood are the sons of the great :
In the balance, they are readier to mount
All together, than vanity itself.
- 10 Put-no-trust in speculation,
Be not proud of rapine ;
If substance thrive, set not your heart upon it.
- 11 Once God hath spoken ;
Twice I have heard the same ;
That power is for God² ;

selves upon the verge of ruin while ye are busied in these wicked plots. This was remarkably the case with the Jewish people, at the time when our Lord was the object of their malice.

¹ "In falsehood," i. e. in false doctrines in religion.

² i. e. That all power is exclusively his ; "his own thing ;" "his property."

- 12 And that kindness¹, O Lord, is thine,
Because thou requitest unto every one according
to his deeds.
-

PSALM LXIII.

*A believer trusts in God, and predicts the extirpation
of the persecuting faction.*

- 1 O God, thou art my God, I-will-rise-early-for-thy-
service ;
My soul thirsteth for thee,
My flesh longeth after thee,
In a land dry and inhospitable, [A] without water.
- 2 Steadily in holiness have I looked after thee,
To see thy power and thy glory.
- 3 Truly thy kindness is better than life ;
My lips shall praise thee.
- 4 Constantly I will bless thee, while I live ;
In thy name I will lift up my hands². [B]
- 5 As with marrow and fat, my soul shall be full-fed ;
And with quivering lips my mouth shall praise
[thee].
- 6 Truly I remember thee upon my bed,
In the night-watches I meditate on thee ;
- 7 For thou hast been a help for me,
And under the shadow of thy wings I shall rejoice.
-

¹ " Benignity, benevolence."

² i. e. " This shall be the avowed and sole object of my worship."

- 8 My soul adhereth close to thee,
Thy right-hand sustaineth me.
- 9 But they are-doomed-to-confusion who seek my
life,
They shall go into the-parts-below¹ the earth.
- 10 They would shed [C] it by the edge of the sword;—
They shall be a portion for foxes.
- 11 But the King shall rejoice in God;
Every one that sweareth by him shall glory,
For the mouth of the speakers of falsehood² shall
be stopped.

PSALM LXIV.

*A Prayer of the Messiah, with particular allusion to
his ill-treatment from the Jews, and their destined
punishment.*

- 1 Hear my voice, O God, in my-secret-prayer³;
Preserve my life from fear of the enemy.
- 2 Hide me from the plot of the wicked,
From the tumult of the promoters of idolatry.
- 3 Who brandish⁴ their tongue like a sword;
They aim their arrow, even a bitter word,

¹ "The-parts-below," i. e. the infernal regions.

² The advocates of the false religions, and the opposers of the true.

³ "My-secret-prayer." I think the word *שֵׁת*, when it signifies prayer, denotes private prayer, as distinct from public.

⁴ See cxi. 3.

- 4 To shoot secretly at the blameless man ;
Unexpectedly they hit him, while they are not
seen. [A]
- 5 They encourage themselves to tell the evil tale ;
While they spread their snares privily,
They say, Who sees ? [B]
- 6 ¹They set themselves to study for new inventions
in iniquity ;
They have carried those inventions to the utmost
height ¹ ;
Each one is close, and deep of heart.
- 7 But God shall shoot an arrow at them ;
Sudden shall their wounds be.
- 8 For they shall cause their own tongue to blunder
[E] upon themselves ;
All who see them shall be struck with dismay².
- 9 And all mankind shall fear,
And shall declare the work of God ;
For they shall understand that it is his doing.
- 10 The JUST ONE shall rejoice in Jehovah, and take
shelter with him ;
And all the upright in heart shall glory.
-

¹ Literally, according to the reading which I follow,
They search [C] out iniquities for themselves ;
They have finished searching a search. [D]

² "Be thrown into a fluttering flight."

PSALM LXV.

Thanksgiving for getting in the fruits of the year.

A Hymn for The Feast of Tabernacles.

In this psalm God is praised for his providential government of the material world. It seems to have been a thanksgiving for the getting in of the fruits of the earth, and might be composed for The Feast of Tabernacles. But considering the manifest allusion to redemption, and the conversion of the Gentiles, in the former part of the psalm, I cannot but think that the blessings of the Gospel are adumbrated under the image of genial showers, and luxuriant crops¹.

- 1 Upon thee, O God, praise resteth² in Zion ;
Unto thee shall the vow be performed in Jerusalem. [A]
- 2 Unto thee, O thou hearer of prayer,
All flesh shall come.
- 3 The account of iniquities is too great for me ; [B]
Thou shalt expiate our crimes.
- 4 Blessed he whom thou wilt choose and take close
[to thyself] ;
He shall inhabit thy courts, full-fed [C]
With the good-things of thy house, with the holy-
provender of thy temple.

¹ See Bishop Horne's argument of this psalm, and his comment upon it.

² Literally, "Upon thee, O God, is the repose of praise."

- 5 Adorable art thou !
In righteousness thou wilt answer us ; O God of
our salvation, [D]
The confidence of all the extremities of the earth,
And of them-that-are-far-beyond the sea ;
- 6 Who by thy strength [E] hast set fast the moun-
tains,
Girt with power.
- 7 Who stillest the raging of the waters,
The raging of the waves, and the tumult of the
nations.
- 8 They that dwell in the utmost-parts regard-with-
awe thy tokens ;
Thou makest the outgoing of the morning and the
evening to rejoice.
- 9 Thou hast the earth under-thy-care [F] and
waterest it ;
Greatly thou enrichest it ;
God is he who filleth the rivulets with water ; [G]
Thou makest-sure their crops-of-corn, for well
thou hast provided for it.
- 10 Upon her furrowed-fields the soaking rain de-
scendeth ;
Her surface, [H] with showers thou softenest it ;
Her vegetation thou dost bless.
- 11 Thou crownest the year with thy goodness ;
And thy chariot wheels¹ drop fatness.

¹ "Thy chariot wheels," the orbs of heaven, on which Jehovah, according to the imagery of the Psalmist, rideth.

- 12 They drop upon the pleasant-places of the wilderness ;
And the hills are begirt with joy.
- 13 The pastures [I] are clothed with flocks,
And the valleys are covered with corn.
They even shout and sing.
-

PSALM LXVI.

A King of Judah returns public thanks for a Providential deliverance of the nation, and of his own person ; and expects the people to join in the thanksgiving. The King,—the Messiah : the deliverance,—the final one of the Jewish nation.

- 1 Shout unto God, all the earth ;
- 2 Chaunt the glory of his name ;
Give him the glory of his praise.
- 3 Say unto God, How adorable is thy doing !
Through the greatness of thy power, thy enemies
shall become thy fawning-vassals.
- 4 All the earth shall worship thee,
They shall chaunt unto thee, they shall chaunt
thy name.
- 5 Come, and see the operations of God ;
Adorable is his doing for the children of men.
- 6 He turned the sea into dry land ;
They crossed the flood a-foot ;
Then' did we rejoice in him.
-

¹ Literally, "there," i. e. upon that occasion.

- 7 He ruleth by his omnipotence for ever ;
His eyes observe the heathen.
Let not the refractory exalt themselves.
- 8 Bless our God, O ye peoples,
Make the sound of his praise to be heard :
- 9 Who appointeth our soul to immortality,
And suffereth not our foot to slip.
- 10 Truly, O God, thou hast proved us ;
Thou hast tried us, as silver is tried.
- 11 Thou broughtest us into a net ;
Thou laidest affliction upon our loins.
- 12 Thou hast caused men [A] to ride over our heads :
We passed through fire and water ;
But thou hast brought us out into a place of ease.
- 13 I will go to thy house with burnt-offerings,
I will pay thee my vows ;
- 14 Which my lips uttered,
And my mouth spake, when I was in distress.
- 15 Offerings of fatlings I will offer unto thee,
With incense ; [B]
I will sacrifice rams, bullocks,
And full-grown goats.
- 16 All ye that fear God,
Come and listen, and I will relate
What he hath done for my soul.
- 17 I called upon him with my mouth,
And his praise was underneath my tongue.
- 18 If in my heart I had regarded iniquity,
The Lord would not have heard me.

19 Verily God hath heard,
He hath hearkened to the voice of my prayer.

20 Blessed be God!
Who hath not turned away my prayer,
Nor [withheld ¹] his kindness from me.

PSALM LXVII.

*A Hymn for The Feast of Tabernacles, prophetic of a
general conversion of the world to the worship of God.*

FIRST VOICE.

1 God be merciful to us, and bless us ;
Cast the brightness of his countenance upon us ;

SECOND VOICE.

2 That thy way be made known in the earth,
Thy salvation among all the heathen.

CHORUS.

3 Let the peoples praise thee, O God ;
Let the peoples praise thee universally.

FIRST VOICE.

4 Let the nations rejoice and sing,
For thou shalt sentence the peoples uprightly,
And comfort the nations in the earth.

¹ I suspect that some word equivalent to "withheld," is lost in the original.

CHORUS.

- 5 Let the peoples praise thee, O God ;
Let the peoples praise thee universally.

SECOND VOICE.

- 6 The land hath given its increase ;
God, our own God blesseth us.

FIRST VOICE.

- 7 God shall bless us,
And all the extremities of the earth shall fear him.
-

PSALM LXVIII.

*Prophetic of deliverance from the captivity, and of the
conversion of the nations.*

The imagination of the Psalmist, entering upon this subject, naturally conceives the ark, as of old, borne before the army. The song therefore opens with that solemn invocation, which was used by the Israelites in the wilderness, in the time of Moses, whenever the tabernacle was struck, and the Levites set forward with the sacred burden upon their shoulders.

In the 5th and 6th verses, the Psalmist declares the occasion of the present invocation ; namely, God's merciful design of restoring liberty to the captives, and settling the solitary in families. This naturally brings to his mind the great deliverance from the Egyptian bondage, the providential support of the army upon the long and toilsome march through the wilderness, the settlement of the people in Canaan,

the choice of a place for the temple, and the display of the divine glory in the sanctuary.

In the 22d verse, he returns to his immediate subject; he promises the returning captives a miraculous protection, similar to that which their forefathers had experienced; and, in the sequel of the song, he prophesies of the establishment of the worship of the Lord [the God-man] of the race of Israel, and of the conversion of all nations to the faith and service of the true God.

- 1 Let God arise, let his enemies be scattered;
Let them that hate him, flee from his presence.
- 2 As smoke is driven away, thou shalt drive them
away; [A]
As wax is molten at the approach of fire,
The impious shall perish at the presence of God.
- 3 But the just shall rejoice and exult before God,
They shall exceedingly rejoice.
- 4 Sing unto God, chaunt his name:
Cast-up-a-way for him that is riding through the
wilderness;
In Jah is his name, [B]
Therefore exult before him.
- 5 The orphan's father, and the widow's advocate,
Is God in his holy habitation.
- 6 God is bringing home his chosen ones¹; [C]

¹ "His chosen ones," literally, "unicos," "his only ones;" the race which dwelt alone, and was not reckoned among the nations,—the peculiar objects of his favour.

- By-upright-government¹ he is releasing the prisoners, [D]
Even the refractory who dwell on the bare rock.
- 7 O God, when thou wentest forth before thy people,
When thou marchedst through the wilderness,
- 8 The earth shook, even Sinai itself,
At the presence of God ;
The heavens also dropped-down [water],
At the presence of God, the God of Israel. [E]
- 9 A shower of unmerited kindnesses² thou didst scatter, O God, upon thine inheritance ;
When it was weary thou didst support it.
- 10 Thy flocks dwelt in the mansion which thou preparedst,
Of thy goodness, O God, for the poor. [F]
- 11 The Lord gave the order for the joyful proclamation ;
A numerous host ! [G]
- 12 Kings of armies fled, — they fled ;
And she who staid-peaceably at home shared the spoil, [H]
While the Almighty scattered the kings.
- 13 ³ When ye dwell between the ridges of hills, [I]
Then shall-ye-be-bright like snow upon Salmon :

¹ "By upright government," as an instrument.

² Literally, "a plentiful rain," rain being used here metaphorically.

³ The connexion and rendering of the 12th, 13th, and 14th verses are very doubtful.

- 14 [Ye shall be like] the dove covered with silver
upon the wings,
And upon her pinions, with the verdancy of native-gold. [K]
- 15 A hill for God is the hill of Bashan,
A hill of lofty-brows is the hill of Bashan.
- 16 For what would-ye-contend, [L] ye hills of lofty-brows ?
This hill God desires for himself to dwell in ;
Yes, Jehovah shall fix-his-dwelling [in it] for ever.
- 17 Twenty thousand, thousands of thousands is the
cavalry of God !
The Lord is among them !
Sinai is in the sanctuary. [M]
- 18 Thou hast ascended on high ; [N]
Thou hast captivated innumerable captives ;
Thou hast received gifts
For mankind, even the refractory ;
Here Jah [O] God, fixes his dwelling.
- 19 Blessed be the Lord,
Who daily layeth this task¹ upon us,
The God of our salvation.
- 20 He that is our God is a God of salvation.
And for death are the goings-forth of the Lord
Jehovah².
- 21 Surely God shall wound the head of his enemies,

¹ Literally, "burden," the daily fast of blessing and thanksgiving.

² i. e. When Jehovah takes the field, deadly is the battle to his enemies. See Bp. Hare and Houbigant.

- And the hairy scalp [P] of every one who perse-
vereth in his trespasses.
- 22 The Lord hath said ¹, I will again-take-my-march
from Bashan,
I will march again from the depths of the sea.
- 23 So that thy foot shall be imbrued [Q] in the blood
of enemies,
The tongue of thy dogs in the same.
- 24 Thy manner ² is seen, [R] O God,
Thy manner, my God and King, in the sanctuary.
- 25 Foremost, go the singers ;
In the rear, the players on the psaltery ;
In the middle, the virgins with timbrels.
- 26 They bless God in the congregation,
The Lord, of the stock of Israel. [S]
- 27 There is Benjamin, the younger son, their ruler ;
The princes of Judah, their bulwark ;
The princes of Zabulon, the princes of Napthali. [T]
- 28 Give commission, O God, to thy power ; [U]
Hasten that thou doest for us.
-

¹ In this verse, the Psalmist returns to his original subject, the return of the dispersed Jews. Having described the march through the wilderness under Moses, and the first settlement in Canaan ; having set forth, in lofty strains, the irresistible power of Jehovah, he now introduces Jehovah, promising to take the returning Jews under his protection. This promise is conveyed in the most animating manner, by Jehovah's declaration, that, as of old, he is setting forward in person at the head of his chosen people.

² "Thy manner," literally, "thy goings." But the Psalmist, I think, rather alludes to the established ceremony of the temple-service than to any particular procession.

- 29 For thy temple's sake at Jerusalem :
Kings shall bring presents unto thee.
- 30 Rebuke the wild beast of the rushes, [V]
The assembly of those who place-their-strength in
the calves ; [W]
The peoples who-excite-themselves-to-the-dance
with rattles of silver ; [X]
Scatter the peoples who delight in war.
- 31 They shall come in haste from Egypt¹, [Y]
Ethiopia shall-be-eager-to-stretch out her hands to
God.
- 32 Sing unto God, O ye kingdoms of the earth ;
Chaunt-the-lay unto-the-Lord ;
- 33 Unto him that rideth upon the heaven of heavens
from the beginning,
Lo ! with his voice, he sendeth forth a mighty
sound.
- 34 Ascribe power unto God,
His majesty is [displayed] in Israel,
And his power in the clouds.
- 35 Adorable, O God, art thou in thy sanctuary,
The God of Israel, he giveth
Power and strength to the people :
Blessed be God.

¹ Or, "the Chasmonim shall come out of Egypt."

PSALM LXIX.

Messiah's complaint of the impenitent Jews, his enemies.

I.

- 1 Save me, O God,
For the waters reach to my [very] soul.
- 2 I sink in deep mud,
Where there is no standing ;
I am come into deep waters,
Where the torrents overwhelm me.
- 3 I am spent with crying ;
My throat is inflamed ;
Mine eyes are worn out with looking-out for God.
- 4 More than the hairs of my head are they that hate
me without cause ;
More numerous than my locks [A] are they that
without provocation are my enemies ;
At the time that I am restoring what I took not
away¹.

II.

- 5 O God thou knowest my plan of recovery,
And my offerings-for-sin [B] from thee are not
hidden.
- 6 Let them not be put to shame through me, who
wait for thee,
O Lord Jehovah of hosts ;
Let them not be confounded through me, who seek
thee,
O God of Israel.

¹ A proverbial expression : " I have been accountable for the crimes of others."

III.

- 7 Truly for thy sake I have borne reproach ;
Confusion hath covered my face.
- 8 I am become an out-cast from my brethren,
An alien from the sons of my mother.
- 9 Because jealousy for thy house hath eaten me up,
Therefore the reproaches of them that reproach
thee are fallen upon me.
- 10 When I wept away my soul, with fasting ¹, [C]
Then it was turned to my reproach.
- 11 When I make sackcloth my garment,
I serve them for a proverb.
- 12 I am the talk of them that sit in the gate,
And I am made the song of the drunkard. [D]

IV.

- 13 But for me, my prayer is unto thee, O Jehovah ;
O God, it is the season of reconciliation ;
In the abundance of thy mercy answer me,
In the truth of thy salvation.
- 14 Deliver me out of the mire, and let me not sink ;
Let me be delivered from them that hate me, and
from the deep waters.
- 15 Let not the torrents of waters overwhelm me ;
And let not the deep swallow me ;
Nor let the pit shut her mouth upon me.
- 16 Answer me, O Jehovah, for good is thy tender love ;

¹ i. e. When I wept and fasted.

According to the abundance of thy compassion
turn unto me.

- 17 And hide not thy face from thy servant ;
Truly trouble is upon me ; hasten to answer me.
- 18 Draw near to the rescue of my soul ;
Deliver me, because of mine enemies.
- 19 Thou hast known my reproach, my shame, and
my dishonour :
All my tormentors are before thee.
- 20 Reproach hath broken my heart, and I am ill ;
I look for some one to have compassion, but there
is none ;
For comforters, but such I find not.
- 21 And they give me gall for my meat,
And in my thirst they give me vinegar to drink.

v.

- 22 Let their table, [spread] before them, become a
snare,
And for retribution, for a trap.
- 23 Let their eyes be darkened that they see not,
And ever make their loins to shake.
- 24 Pour out thine indignation upon them ;
Let the heat of thine anger overtake them.
- 25 Let their castle become desolate ;
In their tents let there be no inhabitant :
- 26 Because they have persecuted him whom thou hast
smitten,
And have added [E] to the anguish of those who
are wounded of thee.

- 27 Give them punishment upon punishment,
And admit them not to thy justification.
- 28 Let them be blotted out of the register of the living,
And with the just let them not be written.
- 29 But for me, poor [as I am] and sorrowful,
Thy salvation, O God, shall set me high.

VI.

- 30 I will praise the name of God in song,
And magnify him with thanksgiving.
- 31 And this shall please Jehovah more than an ox,
[More than] the horned bullock with cloven hoof.
- 32 Behold, ye humble, and be glad, [F]
Seek God, and let your heart be joyous¹.
- 33 For Jehovah heareth the poor,
And his prisoners he despiseth not.
- 34 Let the heavens and the earth praise him,
The waters and all that moveth therein.
- 35 For God will save Zion,
And build the cities of Judah ;
And they shall dwell there, and possess the land².
- 36 Even the seed of his servant shall inherit it,
And the lovers of his name shall be settled there.

PSALM LXX. [See Notes.]

¹ Literally, "and let your heart live."

² "The land," literally, "*it*," i. e. Zion or Judah.

PSALM LXXI. [A]

- 1 O Jehovah, with thee I have-taken-shelter ;
Let me not be-brought-to shame for ever.
- 2 In thy righteousness deliver me, and effect-my-escape ;
Incline thine ear unto me, and save me.
- 3 Be thou my rock of strength,
My castle of defence to save me. [B]
Truly my rock and my castle art thou !
- 4 O God, effect-my-escape from the hand of the
impious,
From the hand of the wicked and cruel man¹.
- 5 For thou art my hope, O Lord ;
Jehovah is my confidence from-my-youth.
- 6 Upon thee, from the birth, I have-leaned-for
support ;
From the womb of my mother, thou art my pro-
tector ; [C]
Thou art the continual subject of my praise.
- 7 I am become a-prodigious-sight² to the many ;
But thou art my shelter [and] strength.
- 8 My mouth shall be full of thy praise,
Thy glory, all the day.

¹ Literally, "leavened man." "Beware of the leaven of the Pharisees." Leaven seems to be an image for habitual depravity of any kind.

² "A prodigious sight,"—"a sign which shall be spoken against." Luke ii. 34.

- 9 Cast me not away in the season of old age ;
At-the-time-when my strength is decayed forsake
me not.
- 10 Truly mine enemies hold-conferences about me ;
And they that watch for my life take counsel together,
- 11 Saying, God forsakes him,
Pursue him and seize him, for there is no deliverer.
- 12 O God, withdraw not far from me ;
O God, hasten to my help.
- 13 Let the adversaries of my soul be brought-to-confusion, and consumed ;
Let them, who seek my harm, be covered with reproach and shame.
- 14 But I will continually hope,
And I shall be added¹ to the sum of thy praise.
- 15 My mouth shall recount thy righteous-acts,
Thy deliverances all the day.
- 16 Although I am no proficient in learning², [D]
I will enter upon [the subject of] the Lord Jehovah's great might ;
I will commemorate thy righteousness. [E]

¹ "Be added," or "made an addition," literally, "be-made to-be added." The sense is, that the mercies of the Psalmist would furnish the servants of God with a new topic of praise and thanksgiving.

² "No proficient in learning." "How knoweth this man letters, having never learned?" John vii. 15. See also Matt. xiii. 54—56.

- 17 Thou alone, O God, hast taught me,
From my infancy even until now :
I will show¹ thy wondrous works.
- 18 Even unto hoary old age, O God, forsake me not,
Until I shall have shown¹ thy strength unto [the
present] generation,
Thy might to every one that is to come ;
- 19 And thy righteousness, O God, unto the height,
How thou hast done great things.
- 20 O God, who is like unto thee ?
Who hast shown me troubles, great and sore ;
[But] again thou wilt give me life ;
And from the depths of the earth again thou wilt
raise me. [F]
- 21 Thou wilt multiply on me thy mighty-works ;
Again thou wilt comfort me. [G]
- 22 I also will praise thee,
Thy truth, O my God, on the instruments of
psaltery ;
I will sing unto thee to the harp, O thou Holy One
of Israel.
- 23 My lips shall rejoice [H] when I sing unto thee,
And my soul which thou hast redeemed.
- 24 My tongue also shall dwell-upon thy righteousness
all the day ;

¹ " Show — have shown." The Hebrew word signifies, " to manifest, to make apparent, by words, or in any other way." I choose, therefore, to render it by an English word no less general in its signification. If the Psalmist speaks in the person of the Messiah, these passages allude to the manifestation of God's power in our Lord's miracles.

For they are brought to shame, they are sunk in
infamy, who sought my hurt.

PSALM LXXII. [See Notes.]

PSALM LXXIII.

*The Believer's scruples, arising from the prosperity of
the wicked, removed by revealed religion, and the con-
sideration of their latter end.*

This psalm respects some signal judgments over-
taking powerful persecutors who had long tyrannized
over the people of God.

I.

- 1 Surely¹, God is good to Israel,
To the pure in heart!
- 2 But for me, within a little my feet had slipt,
My steps were all but overthrown ;
- 3 For I was indignant at the foolish,
When I saw the prosperity of the impious ;
- 4 For there is no fatality in their death, [A]
Their folly is thriving. [B]

II.

- 5 In the troubles of mortality they are not involved ;
They have no share in the plagues of man.
-

¹ מִן. This particle here expresses the state of mind of a person meditating a difficult question, in which he is much interested, and is hardly come to a conclusion ; — a state, in the Psalmist's case, between hope and despair, though strongly inclining to the former.

- 6 Hence pride is their chain ;
The robe of violence invests them.
- 7 Their eyes are starting out for fatness, [C]
They have surpassed the heart's conceptions.
- 8 They are in the last stage of degeneracy, [D] and
they talk for evil ;
They pronounce oppression from on high.
- 9 They have set their mouth in the heavens,
And their tongue traverseth the earth.
- 10 Therefore his¹ people sit woe-begone, [E]
And waters are abundantly wrung from them.
- 11 And they say, How should God know ?
And is there knowledge in the Most High ?

III.

- 12 Behold, such are the impious, and they whoever
prosper ;
They increase in opulence.
- 13 [F] Surely in vain have I cleansed my heart,
And washed my hands in innocency.
- 14 Whereas I have been plagued all the day,
And chastened every morning.

IV.

- 15 If I resolve to argue thus, [G]
I should be a traitor to the generation of thy children.²

¹ i. e. God's people.

² i. e. Instrumental to their fatal delusion.

- 16 But I studied to understand this ;
It seemed perplexing to me ;
17 Until I entered into the sanctuary of God¹,
And considered their latter end.
18 Surely thou settest them in slippery places,
And in their elevation [H] thou castest them
down.

v.

- 19 How are they brought into desolation !
In a moment they are swept away ! [I]
They are brought to nothing, even more than the
things that are not !
20 Like the dream of a man beginning to awake
publicly,
O Lord, thou renderest their vain-show con-
temptible. [K]

vi.

- 21 My heart indeed [L] was in a ferment,
And I was pricked in the reins.
22 (For I was stupid, without knowledge,
I was as a brute before thee.)
23 But I was all the while with thee ;
Thou hadst hold of me by the right hand.
24 By thy counsel thou guidest me,
And at last wilt take me to thy glory. [M]

¹ i. e. "Till I entered into the secret grounds of God's dealings with mankind." N. B. It is remarkable that the original word for "sanctuary," in this place, is plural, which is unexampled when the sanctuary is literally meant.

VII.

- 25 Whom have I in heaven ?
And equally with thee I delight in no one upon
earth.
- 26 My flesh faileth, and my heart ;
But God is the strength of my heart, and my por-
tion for ever.
- 27 Truly, behold, they that withdraw themselves from
thee, perish ;
Thou hast cut off all who play the wanton, for-
saking thee.
- 28 But for me, it is good for me to adhere to God ;
In the Lord Jehovah I have fixed my refuge,
While I recount all thy works,
“ In the gates of the daughter of Sion¹.”

 PSALM LXXIV. [See Notes.]

PSALM LXXV.

Prophetic of the final overthrow of the apostate faction.

CHORUS.

- 1 We worship thee, O God, we worship thee,
For thy wondrous works proclaim that thy name is
near. [A]
-

¹ This is added from the LXX.

HIGH PRIEST PERSONATING THE MESSIAH.

- 2 When I shall get the appointed time¹,
I will execute righteous judgment.
- 3 The earth², and all her inhabitants, had melted
away,
But that I sustain her pillars.
- 4 I have said unto the fools, Deal not foolishly ;
And to the impious, Set not up the horn.
- 5 Set not up your horn on high,
Nor speak with a retorted neck.
- 6 For neither from the east, nor from the west,
Nor yet from the south, cometh exaltation³.
- 7 For God judgeth ;
He bringeth low, and he raiseth up.
- 8 Truly a cup is in the hand of Jehovah,
And the wine is thickened : [B]
The mixture is full, [C] and out of this he poureth ;
Even the dregs shall be drained out,
All the impious of the earth shall drink.
- 9 And I will be the chief for ever, [D]
I will sing to the God of Jacob.
- 10 And I will break all the horns of the impious.

¹ i. e. "When the appointed season arrives." But the expression, "when I get it," denotes a strong desire, in the speaker, of its arrival.

² The Messiah declares himself the supporter of the universe. "The earth and its inhabitants had long since sunk into nothing but for my support."

³ i. e. The fortunes of men are not governed by planetary influences, but by God's over-ruling Providence.

ORACULAR VOICE.

The horns of the JUST ONE shall be exalted.

PSALM LXXVI. [See Notes.]

PSALM LXXVII.

Lamentation of one of the captives.

- 1 My voice is directed unto God, and perpetually I
cry ;
My voice is directed unto God, that he may hear
me.
 - 2 In the day of my distress I have ever sought the
Lord ;
In the night, my hand hath been stretched out
without intermission ; [A]
My soul hath refused consolation ¹.
 - 3 I remember God, yet I am troubled ;
I meditate, and my spirit sinks in despondency.
 - 4 Watchfulness seizes fast upon my eyes, [B]
I make repeated efforts, but I cannot speak.
 - 5 I have turned my thoughts to the days of old,
The years of antiquity I call to remembrance.
-

¹ The Psalmist means not to charge himself with the guilt of an impious despair or impatience ; but he describes the assiduity of his religious exercises. His soul was never in such sort comforted, that he lost sight of his situation, and for a moment intermitted his devotions.

- 6 [C] I meditate in the night within my heart,
I reason with myself, and my spirit makes deep
search. [D]
- 7 Will God cast off for ever ?
And will he never more be propitious ?
- 8 Is his tender mercy finally exhausted ?
Is his promise to all generations come to an end ?
- 9 Hath God forgotten to be merciful ?
Hath he in wrath shut up his compassion ?
- 10 Then I say, this affliction of mine
Is the change of the right hand of the Highest.
- 11 I will call to remembrance the works of Jehovah,
Yes, I will remember thy wonders of old.
- 12 I will contemplate the whole operation,
I will meditate upon the various-things thou hast
brought to pass.
- 13 O God, in holiness is thy way,
What God is great like our God ?
- 14 Thou art a God doing wondrously ;
Among the peoples thou hast displayed thy
strength.
- 15 By force thou rescuedst thy people,
The sons of Jacob and Joseph.
- 16 The waters saw thee, O God !
The waters saw thee and were afraid ;
The depths even trembled.
- 17 The clouds poured down waters ;

- Sound bursts aloft in the sky¹;
Thy arrows also are shot abroad in all directions.
- 18 Thy thunder bellows in the whirlwind;
The flashes of lightning give the world its light²;
The earth trembles and shakes.
- 19 In the sea was thy way,
And thy path in the great waters;
And thy stratagems were not known.
- 20 Like a flock thou leddest thy people,
By the hand of Moses and Aaron.

PSALMS LXXVIII. LXXIX. LXXX. AND LXXXI.

[See Notes.]

PSALM LXXXII.

God's just judgment foretold upon the unjust judges of our Lord. (See Psalm lxiii.)

This psalm seems addressed to the court which condemned our Lord; who, in his state of humiliation, is here described under the names of the Poor, the Fatherless, the Afflicted, the Needy. They are reproached with the folly and injustice of their sen-

¹ "Sound bursts aloft in the sky," literally, "the uppermost skies gave sound."

² "The flashes," &c. literally, "the flashes give light to the world." The Psalmist describes a storm, which so perfectly darkens the natural light, that the only illumination which the world receives is from the lightning.

tence; they are threatened with punishment; and in the last verse our Lord's exaltation is predicted.

- 1 God standeth in the assembly ¹;
God, in the midst of the gods, giveth sentence. [A]
- 2 How long will ye patronise the oppressor,
And respect the person of the impious?
- 3 Patronise the helpless one, and the fatherless;
Do justice to the afflicted one, and the poor.
- 4 Deliver the helpless one and indigent;
Rescue him from the power of the impious.
- 5 They take no notice! they will not understand!
They go on in darkness!
All the foundations of the earth are disordered!
- 6 I have said, Ye are gods,
All of you, sons of the Highest.
- 7 Surely, like mortals as ye are, ye shall die;
And together, O ye princes, ye shall fall ².
- 8 Arise, O God, judge the earth;
Surely thou hast-a-right-of-inheritance over all the
heathen.

PSALM LXXXIII. LXXXIV. LXXXV. LXXXVI.

[See Notes.]

¹ In what assembly? — The assembly of his holy angels. The Psalmist, I think, poetically imagines the celestial court, assembled for the business of this review of the proceedings of the earth's judges, and God, in the midst of his angels, taxing their iniquity, and awarding their punishment.

² See Archbishop Secker, in Merrick's Notes.

PSALM LXXXVII.

Salvation is of the Jews.

Nothing is wanting to give perspicuity to this wonderful composition, but to distinguish its parts. It opens with four lines, sung, perhaps, by the whole choir, celebrating Mount Zion, as the chosen place of God's residence, distinguished by the manifestation of his glory. The Messiah interrupts these national boastings of the chorus, by declaring his intention of turning his regard upon the idolatrous nations, which had been the most estranged from the true God. This changes the topic of praise, from God's visible residence in the temple, to the circumstance that Judea was the destined place of the great Deliverer's nativity.

CHORUS OF PRIESTS.

- 1 His building ¹ is on the holy hills ;
- 2 Jehovah loveth the gates of Zion
Above all dwellings of Jacob ;
- 3 The glories of the wilderness [A] are in thee, O
city of God.

MESSIAH.

- 4 I will remember [B] Egypt, and Babylon,
They [shall be] among them that shall acknowledge me, [C]
Philistia, and Tyre, with Ethiopia.

¹ Literally, "his foundation," i. e. the building of which he hath laid the foundations. In English we say in the same sense, "his erections."

CHORUS.

This man [D] shall be born there.

A PRIEST.

- 5 And every one shall say of Zion, [E] He was born there;
 And he, the Highest, shall establish her.
 6 Jehovah shall record in the scriptures of the peoples, [F]

CHORUS.

“ [That] this man was born there.”

CHORUS.

And all that were afflicted [G] in thee
 Shall sing, like those that keep a festival.

PSALM LXXXVIII.

The lamentation of Messiah ¹.

- 1 Jehovah, God of my salvation, by day,
 And by night, I cry before thee.
 2 Let my prayer come into thy presence;
 Incline thine ear to my incessant supplication ².

¹ Compare Psalm xxxviii. and xxxix.

² The original word denotes nothing more than the quick and perpetual motion of the lips; and expresses, as I conceive, indiscriminately, either the articulate or inarticulate sounds of joy, grief, or any other vehement perturbation.

- 3 For my soul is overcharged with affliction,
And my life hath been brought near to the man-
sions of the dead.
- 4 I have been counted among them that were gone
down to the pit ;
I have been as a man without strength.
- 5 Cast out among the dead, [A] like the wounded on
the field of battle ; [B]
Like them that lie in the grave,
Whom thou rememberest no more,
Inasmuch as they are cut off by thy hand.
- 6 Thou hast placed me in the pit of the regions be-
neath,
In darkness, in the abyss.
- 7 On me thy wrath resteth,
And all thy breakers thou hast tumbled [C] over
me.
- 8 Thou hast removed mine acquaintance to a dis-
tance from me,
Thou hast made me their abhorrence ;
I am shut-up apart, [D] and am not permitted to
come out.
- 9 Mine eye is wasted with grief ;
I invoke thee, O Jehovah, every day ;
I spread my hands before thee.
- 10 [E] Wilt thou perform a wonder among the dead ?
Shall they, who lie in dissolution, arise and praise
thee ?
- 11 Shall thy tender love be published in the grave,
Thy faithfulness in the seats of destruction ?

- 12 In the regions of darkness shall the wonders of thy
Godhead be displayed ?
And thy righteousness in the land of oblivion ?
- 13 But I, unto thee, O Jehovah, have opened my
complaint ;
Early in the morning my prayer comes before thee.
- 14 Wherefore, O Jehovah, discardest thou me ?
Wherefore hidest thou thy face from me ?
- 15 I am afflicted and ready to expire ;
From my youth I have borne thy terrors with an
anxious mind.
- 16 Thy burning anger vents its fury upon me ;
Thy terrors cut me off.
- 17 They come round me like water ;
Every day they beset me all together.
- 18 Lover and friend thou hast removed to a distance
from me ;
Keeping mine acquaintance [F] away.

PSALM LXXXIX.

Occasioned probably by the death of Josiah.

It seems not improbable that this psalm might be composed after the defeat and death of Josiah, upon which event the kings of Judah became the vassals of a foreign power, — first of the Egyptians, then of the Babylonians¹.

¹ Many of the Jewish expositors, Rabba and Ketanna, Valle Semoth Rabba, Midrasch Cantici Canticorum, Solomon and Aben Ezra, refer this psalm to the Messiah.

I.

- 1 I will sing the perpetual mercies [A] of Jehovah ;
With my mouth I will declare thy faithfulness to
all generations.
- 2 Truly I have concluded [B] that mercy will be
built up for ever ;
Thou establishedst the heavens ; like them is thy
faithfulness.

* * [C]

- 5 And the heavens shall praise the wonders [D] of
thy Godhead ;
Thy faithfulness also in the gathering together of
the saints, [E] O Jehovah.

II.

- 6 For who, in the sky, can be set in comparison
with Jehovah ?
Who likened unto Jehovah, among the sons of the
mighty ?
- 7 God is to be feared in the assembly of the saints,
He is great and tremendous unto all them that are
about him.

III.

- 8 Jehovah, God of Hosts, who is like thee ?
Mighty Jehovah ! and thy faithfulness encircles
thee. [F]
- 9 Thou governest the pride of the swelling sea,
When its waves arise thou stillest them.

- 10 Thou hast crushed Rahab, that she lies gasping
with her wounds; [G]
With thy powerful arm thou hast scattered thine
enemies.

IV.

- 11 Thine are the heavens, thine also is the earth,
The universe and its full contents. Their founda-
tions were laid by thee.
- 12 The north and the south, thou createdst them;
Tabor and Hermon shall rejoice in thy name.
- 13 Thine is an arm endued with force;
Strong is thy hand, high is thy right hand.
- 14 Righteousness and judgment are the platform of
thy throne,
Tender-mercy and truth attend in thy presence.

V.

- 15 Blessed is the people acquainted with the sound
of the trumpet of Jehovah, [H]
Who lead their lives in the light of thy presence.
- 16 In thy name they rejoice all the day,
And in thy righteousness they are exalted.
- 17 Truly the glory of their strength art thou,
And in thy good will our horn is exalted.

VI.—FULL CHORUS.

- 18 Yes, it is for Jehovah to be our protector,
It is for the Holy One of Israel to be our King.

VII.

- 19 Once [I] thou spakest in vision to thy holy ones, [K]
And saidst, I have assigned due succour to a
mighty man, [L]
I have exalted one chosen out of the people.
- 20 I have found David my servant,
With my holy oil I have anointed him.
- 21 Him with whom my hand steadily shall be,
Him whom my arm shall strengthen ¹.
- 22 The enemy shall not exact upon him,
And the son of wickedness shall not afflict him.
- 23 But I will beat down his enemies before his face,
And them that hate him I will plague.
- 24 And my faithfulness and tender-kindness shall be
with him,
And in my name his horn shall be exalted.
- 25 And I will put his hand over the sea,
And his right hand over the rivers.
- 26 He shall cry unto me, My Father art thou,
My God, and the rock of my salvation.
- 27 Also I [on my part] will appoint him [the] first-
born,
High above the kings of the earth.
- 28 My tender love I will keep for him for ever,
And my covenant with him shall be stedfast.

¹ This is expositive of the David meant.

- 29 And I will appoint his seed for eternity,
And make his throne like the days of Heaven.
- 30 If his sons shall abandon my law,
And walk not in my judgments ;
- 31 If they shall profane my statutes,
And observe not my commandments ;
- 32 Then, will I visit their apostasy with a rod,
And their iniquity with stripes.
- 33 But my tender love for him I never will annul,
Nor be false to my own veracity.
- 34 I will not violate my covenant,
Nor alter the thing that has passed my lips.
- 35 Once I have sworn, by my own holiness,
That I will not disappoint David. [M]
- 3 I have struck a covenant with my chosen one ;
I have bound-myself-by-an-oath unto David my
servant.
- 4 I will establish thy seed for ever,
And build up thy throne from generation to gene-
ration.

VIII. — ORACULAR VOICE.

- 36 His seed shall endure for ever,
And his throne like the sun, before me.
- 37 As the moon, he shall be established for ever,
As the faithful witness in the sky.

IX.

- 38 But thou hast cast off and abhorred,

- Thou hast been transported with anger against
thine anointed.
- 39 Thou hast abolished the covenant [N] with thy
servant ;
Thou hast cast his crown with contempt upon the
ground.
- 40 Thou hast broken down all his fences,
Thou hast made his fortified places a ruin.
- 41 All that pass by the way plunder him,
He is become a reproach unto his neighbours.
- 42 Thou hast exalted the right hand of his adversa-
rics,
Thou hast made all his enemies to rejoice.
- 43 Thou hast taken away the temper of his sword,
Thou hast not supported him in the battle.
- 44 Thou hast taken away his unsullied glory,
And his throne thou hast cast down to the ground.
- 45 Thou hast cut short his youthful days,
Thou hast overwhelmed him with disgrace.
- 46 How long, O Jehovah, wilt thou hide thyself? —
for ever ?
Shall thy wrath burn like fire ?
- 47 Remember what a reptile ¹ I am ;
Wherefore hast thou made all the sons of men
mere vanity ?

¹ Literally, "a weasel."

X. — ORACULAR VOICE.

- 48 Who is the man that shall live, and not see death,
That shall rescue his soul from the power of the
grave ?

XI.

- 49 Where are thy tender mercies of the former times,
O Lord ?
Thou didst bind thyself, by an oath to David, in
thy truth.
- 50 [O] Remember, O Lord, all the contention of the
peoples ;
How I have borne in my bosom the reproaches
[cast upon] thy servants.
- 51 How the enemies of Jehovah reproach,
How they reproach the recompence [P] of thine
anointed one.
Blessed be Jehovah for evermore.
Amen and amen.

PSALM XC.

The Prayer of Moses the man of God, occasioned probably by God's sentence against the murmuring Israelites.

Notwithstanding the long lives of Moses and Joshua, it appears, by the sentence pronounced upon the murmuring Israelites (Numb. xiv. 27, &c.), that, in that age, human life was reduced to the standard mentioned in the 10th verse of this Psalm. The brevity, therefore, of that measure of man's days, is no suffi-

cient reason to suspect that the Psalm was of a later age, and is to be ascribed to some other author.

- 1 O Lord, through each succeeding generation,
Thou hast been our home. [A]
- 2 Or ever the mountains were brought forth,
Before the birth of the earth, and the universal
frame,
From eternity to eternity [art] Thou. [B]
- 3 Reduce not the weak race of mortals to the dust, [C]
But say, Return ye sons of men.
- 4 Truly a thousand years are in thy sight as yesterday;
Truly it is passed as a watch of the night.
- 5 Thou sheddest over them the dew of sleep, [D]
In the morning¹ they shall be like the springing
grass; [E]
- 6 In the morning, it flourisheth, and is growing;
In the evening, it is cut down, and withereth.
- 7 Truly we are consumed in thy anger,
And in the heat-of-thy-wrath we are confounded.
- 8 Thou settest our iniquities before thee,
Our secret sin in the light of thy presence.
- 9 When all our days are passed away²
We are consumed in thine anger; our years [are]
as it were a tale³.

¹ i. e. The morning of the future life;—the resurrection.

² Literally, “turned off.”

³ i. e. Few and evil are the days of our pilgrimage. Our lives pass away in the vanity of sin, and the miseries of this evil world; and at last we sink in death, oppressed with the sense of thy wrath.

- 10 As for the days of our years, they amount to seventy years,
Or perhaps, in great strength [F] to fourscore;
But the greater part of them is vexation and sorrow,
For the mower [G] is coming in haste, and we faint¹.
- 11 Who understandeth the power of thy wrath, [H]
And to reckon thine anger in proportion to thy fear? [I]
- 12 Make known, in such sort, thy right hand²,
That we may apply the heart to wisdom.
- 13 The returning, [K] O Jehovah, when will it be,
And the consolations for thy servants?
- 14 Feast us in the morning with thy mercy,
That we may sing and rejoice all our days.
- 15 Give us joy, in proportion to the days that thou
hast afflicted us,
The years which we have seen evil.
- 16 Let thy operation be displayed unto thy servants,
And thy glory upon their children.
- 17 Let the sweet savour of Jehovah our God be upon
us,
And the work we take in hand direct for us,
The work we take in hand do thou direct. [L]
-

¹ i. e. Under the constant forethought and apprehension of death.

² Give us that sense of discernment of thy providential government of the world, that we may apply our hearts to that wisdom which is so greatly neglected.

PSALM XCI.

*God's love for the Messiah, a Song for three voices,—
Chief Levite, — Messiah in his human nature, — and
Jehovah.*

The Psalm opens in a highly animated strain, the chief Levite singing the 1st verse, of which the Messiah is understood to be the subject. In the 2d verse, Messiah himself speaks. In the 3d verse, the chief Levite, or first singer, takes up the song again, addressing himself to the Messiah. At the 9th verse, the Messiah interrupts the chief Levite's song with a single line in his own person. In the second line of the same verse, the chief Levite resumes the subject. The chief Levite's part ends with the 13th verse. In the three following verses, God is the speaker.

CHIEF LEVITE.

- 1 He shall dwell in the secret place of the Highest,
He shall lodge-himself under the shadow of the
Almighty.

MESSIAH.

- 2 I say unto Jehovah, He is my place of shelter and
defence,
My God, in whom I-place-my-trust.

CHIEF LEVITE.

- 3 Truly he shall deliver thee from the snare of the
fowler,
From the noxious pestilence.

- 4 Under his pinions he shall cover thee,
Thou shalt find shelter beneath his wings;
His truth shall be thy shield and buckler.
- 5 Thou shalt have no cause to fear any terror of the
night,
Nor the arrow that flieth by day;
- 6 The pestilence that maketh its progress in darkness,
Nor the destruction that wasteth at noon-day.
- 7 A thousand shall fall at thy side,
Ten thousand at thy right hand,
But it shall not approach thee.
- 8 Only with thine eyes thou shalt look on,
And see the recompence of the impious.

MESSIAH.

- 9 Truly thou, Jehovah, art my place of shelter.

CHIEF LEVITE.

- Thou hast made the Highest thy home¹.
- 10 Evil shall not befall thee,
And the plague shall not come near thy tent.
- 11 For he has given his angels charge of thee,
To keep thee in all thy ways.

¹ "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." In his wandering state, God's protection was to him instead of house and home. There is the same force and beauty in this image, as in the application of it to the Israelites in the first verse of the preceding Psalm.

- 12 They shall bear thee up in their hands,
That thou hit not thy foot against a stone.
- 13 Thou shalt walk over the asp and basilisk¹,
Thou shalt trample on the young lion, and the
dragon.

JEHOVAH.

- 14 Yes. He is united to me, and I will deliver him ;
I will set him high, because he hath known my
name.
- 15 He shall call upon me, and I will answer him. — I
am with him ;
In distress I will deliver him, and raise him to
glory.
- 16 I will feast him to the full with length of days,
And show him my complete salvation².

PSALM XCII. [See Notes.]

PSALM XCIII.*A Hymn for the Sabbath day.*

- 1 Jehovah is King,
Jehovah is gorgeously arrayed, [A]
He hath girt himself with strength ;

¹ In the names of animals I think it safest to follow the antient interpreters.

² The word in the original is plural, to denote the utmost extent of the thing. I have therefore added the word "complete."

- He hath also nicely poised the universe,
That it may never move.
- 2 Thenceforward hath thy throne been established,
From eternity art thou.
- 3 The floods, O Jehovah, raised,
The floods raised their voice ;
The floods lifted up their waves,
With the sound of many waters¹.
- 4 Mighty are the breakers of the sea¹ !
Mighty on high is Jehovah.
- 5 Thy oracles are very certain ;
Holiness is the beauty of thy house,
For length of days.
-

PSALM XCIV.

*Messiah comforts his afflicted people, with a promise of
the final excision of the apostate faction.*

The whole Psalm naturally divides itself into five stanzas. The first stanza, consisting of the first seven verses, describes the afflicted state of God's people, and implores the divine aid. The second stanza, consisting of the 8th, 9th, 10th, and 11th verses, asserts God's omniscience and omnipresence. The third stanza, consisting of the 12th, 13th, 14th, and

¹ This is the first line of the 4th, but should be joined to the 3d verse. — And are not the floods here mentioned, the fluids of the indigested chaos, in wild irregular agitation, before the Creator had reduced it to form and order? Or rather, may they not be mystical, — the tumults of the rebellious people?

15th verses, touches on the general consolation to be derived from religion in adversity, and, in particular, holds out the hope of the Messiah. In the fifth and last stanza, consisting of the eight remaining verses, the Messiah himself speaks, except in the last line, which is the full chorus.

I. — FIRST SEMICHORUS.

- 1 Thou God to whom vengeance belongeth, Jehovah,
Thou God to whom vengeance belongeth, display
thy glory.
- 2 Set up thy authority, O thou Judge of the earth,
Render due recompence unto the haughty.
- 3 How long shall the impious, O Jehovah,
How long shall the impious triumph ?
- 4 Devise and utter perversity,
And boast themselves, all the workers of iniquity ?
- 5 They crush thy people, O Jehovah,
And afflict thine heritage.
- 6 The widow and the stranger they kill,
And the orphans they murder.
- 7 And they say, Jehovah seeth not,
And there is no intelligence in the God of Israel.

II. — SECOND SEMICHORUS.

- 8 Understand, ye stupid among the people,
Ye fools, when will ye become wise ?
- 9 He that planted the ear, shall he not hear ?
He that formed the eye, shall he not see ?

- 10 He who tutoreth the heathen, shall he not reprove ?
He that teacheth man knowledge, [A]
- 11 Jehovah knoweth^{*} the devices of man, [B]
That they are vanity.

III. — FIRST SEMICHORUS.

- 12 Blessed is the man, whom thou tutorest, Jehovah,
And teachest out of thy law,
- 13 To produce ease for him out of the days of adversity¹,
While the pit is digging for the impious.

IV. — SECOND SEMICHORUS.

- 14 Truly, Jehovah will not leave his people,
And his heritage he will not abandon.
- 15 Surely the Just Witness² shall restore judgment,
And all the upright in heart shall follow him.

V. — MESSIAH.

- 16 Who will rise to take my part against evil doers ?
Who will set himself on my side [C] against the
abettors of iniquity ?
- 17 Had not Jehovah given me help,
My soul had soon taken up its abode in the regions
of inaction.

¹ i. e. To set his mind at rest upon the subject of his own sufferings in the present world, and those of good men in general. On this verse, see my Letter to Dr. Blayney.

² i. e. The Messiah. See Malachi iii. 5.

- 18 When I thought my foot was slipping,
Thy tender mercy, O Jehovah, supported me.
- 19 In the multitude of my anxieties within me,
Thy comforts cheered [D] my soul.
- 20 Shall the throne of iniquity be associated with
thee,
Framing oppression under the pretence of law ? [E]
- 21 They attack the life of the JUST ONE,
And they condemn the blood of the guiltless.
- 22 But Jehovah shall be to me in the stead of an in-
accessible retreat,
And my God, in the stead of a rock of shelter.
- 23 He shall bring back upon them their own iniquity,
He shall cut them off in their own ill-deeds ;—

FULL CHORUS.

JEHOVAH, our God, shall cut them off.

*The introduction of the First-begotten into the world :
a prophetic Song, consisting of Six Parts ; namely,
Psalms xcv. xcvi. xcvii. xcviii. xcix. c.*

These six Psalms form, if I mistake not, one entire prophetic poem, cited by St. Paul in the Epistle to the Hebrews, under the title of the Introduction of the First-Born into the world. Each Psalm has its proper subject, which is some particular branch of the general argument, the establishment of the Messiah's king-

dom. The xcvith Psalm asserts Jehovah's Godhead and his power over all nature, and exhorts his people to serve him. In Psalm xcvith, all nations are exhorted to join in his service, because he cometh to judge all mankind, Jew and Gentile. In the xcvith Psalm, Jehovah reigns over all the world, the idols are deserted, the Just One is glorified. In the xcvith Psalm, Jehovah hath done wonders, and wrought deliverance for himself: he hath remembered his mercy toward the house of Israel: he comes to judge the whole world. This, I think, clearly alludes to a restoration of the Jewish nation. In the xcixth, Jehovah, seated between the cherubim in Zion [the visible Church], reigns over all the world, to be praised for the justice of his government. This Psalm alludes, I think, to a reign of Jehovah in Zion, subsequent to the restoration of the Jewish nation, when Moses, Aaron, and Samuel, are to bear a part in the general worship. In the cth Psalm, all the world is called upon to praise Jehovah the Creator, whose mercy and truth are everlasting.

PART I.—PSALM XCV. [A]

I.—FIRST SEMICHORUS.

- 1 Come on, let us sing unto Jehovah ;
Let us raise the loud peal of melody [B] to the
rock of our salvation.
- 2 Let us come before his presence with thanksgiving,
Let us chaunt aloud to him the measured lay. [C]
- 3 For a great God is Jehovah,
And a great King, above all gods :

- 4 [D] The God, in whose hand are the nethermost
 recesses of the earth,
 Whose also are the inaccessible summits of the
 mountains:
- 5 The God to whom the sea belongs, for he made it;
 The dry land also, his hands formed it.

II. — SECOND SEMICHORUS.

- 6 Come, let us fall prostrate, and bow the head, and
 bend the knee,
 In the presence of Jehovah our Maker;
 For he is our God; and we
- 7 Are the people of his pasture, and the flock of his
 hand.
 To day if ye will hear his voice,

III. — ORACULAR VOICE.

- 8 Harden not your hearts as in the contention,
 In the day of provocation in the wilderness;
- 9 When your fathers provoked me;
 They put me to the trial, although they had seen
 my work.
- 10 Forty years I was disgusted with that generation,
 And said, "A people unsettled in heart are these,
 They know not my ways."
- 11 To whom I swear in my wrath,
 That they should not enter into my rest.

PART II. — PSALM XCVI.

I. — FIRST SEMICHORUS.

- 1 Sing ye to Jehovah a new song ¹,
Sing to Jehovah, all the earth.
- 2 Sing unto Jehovah, bless his name,
Proclaim his salvation from day to day.
- 3 Declare his glory among the nations,
And his wonders among all peoples.
- 4 Truly great is Jehovah, and exceedingly to be
praised;
He is to be feared above all gods.
- 5 Truly all the gods of the peoples are contemptible:
But Jehovah made the heavens.
- 6 Glory and majesty are in his presence,
Strength and beauty in his sanctuary.

II. — SECOND SEMICHORUS.

- 7 Ascribe unto Jehovah, ye families of the peoples,
Ascribe unto Jehovah, glory and strength.
- 8 Ascribe unto Jehovah the glory of his name;
Take a bread-offering ² and come into his courts.

¹ The exhortation to sing "a new song," alludes to the intended institution of a new worship.

² "A mincha;" an offering of bread and flour, not of flesh.

- 9 Worship Jehovah in the beauties of holiness¹,
Stand in awe before him, all the earth.

III.—FIRST SEMICHORUS.

- 10 Proclaim among the nations, that Jehovah is King;
He hath also duly poised the world that it may
not move;
He shall judge the peoples with equity.
- 11 Let the heavens rejoice, and the earth leap for joy;
Let the sea roar, and its contents.
- 12 Let the field rejoice, and all that is in it;
Even let all the trees of the forest give sign of
joy²,

FULL CHORUS.

- 13 Before Jehovah, for he cometh,
Yes, he cometh to judge the earth;
He shall judge the universe with justice,
And the peoples according to his truth.

PART III.—PSALM XCVII.

FULL CHORUS.

- 1 Jehovah reigneth,
Let the earth dance for joy,
Let the various settlements of man rejoice. [A]

FIRST SEMICHORUS.

- 2 Clouds and misty darkness are round about,

¹ See Psalm cx. 3.

² See Psalm xcvi. 8.

Justice and judgment are the platform of his throne.

- 3 A fire runs before him,
And consumes his enemies on every side.

SECOND SEMICHORUS.

- 4 His lightnings gave the world its light,
The earth saw it, and was dismayed.
- 5 The mountains melted like wax at the presence of
Jehovah,
At the presence of the Lord of the whole earth.

FIRST SEMICHORUS.

- 6 The heavens have made known his righteousness,
And all the peoples have seen his glory.
- 7 All they shall be ashamed that serve the graven
image,
That place a vain confidence in their contemptible
idols.

FULL CHORUS.

Worship Him ¹ all ye gods.

SECOND SEMICHORUS.

- 8 Zion heareth and rejoiceth,
And the daughters of Judah dance for joy,
Because of thy judgments, O Jehovah.

¹ Or more literally, "make prostration unto him," &c.

- 9 Truly thou, O Jehovah, art high over all the earth,
Thou art exceedingly exalted above all gods.

FIRST SEMICHORUS.

- 10 O ye that love Jehovah, abhor evil ;
He hath in safe-keeping the souls of his saints,
He will deliver them from the hand of the impious.
- 11 Light is scattered over the JUST ONE¹,
And there is joy for the upright in heart.

FULL CHORUS.

- 12 Rejoice, ye righteous, in Jehovah,
And thankfully commemorate his holiness.

PART IV.—PSALM XCVIII.

FULL CHORUS.

- 1 Sing unto Jehovah a new song,
For he hath done wonderful things.
By himself, his right hand and his holy arm have
accomplished deliverance².

FIRST SEMICHORUS.

- 2 Jehovah hath displayed his power of deliverance ;

¹ See my Sermon on, "Worship Him all ye gods."

² Literally, "have wrought deliverance for him," i. e. not deliverance of him, as if God had been himself in danger of distress ; but that is done *for* any one, which is done agreeably to his wishes and intentions, and at his instigation. The original, therefore, expresses, that the deliverance wrought was originally designed and decreed by God, and that his immediate power effected the thing intended without any other aid.

In the sight of the nations he hath openly shown
his righteousness.

SECOND SEMICHORUS.

- 3 He hath called to remembrance his tenderness,
and firm affection for the house of Israel;
All the extremities of the earth have seen the sal-
vation of our God.

FULL CHORUS.

- 4 Raise the loud peal to Jehovah,
Strike up, sing, and chaunt the measured lay¹.

FIRST SEMICHORUS.

- 5 Chaunt unto Jehovah to the harp,
To the harp, and the sound of the zimrah. [A]
6 With cornets, and the sound of the trumpet,
Raise the loud peal before Jehovah, the King.

SECOND SEMICHORUS.

- 7 Let the sea roar, and its contents;
The universe, and its inhabitants.
8 Let the floods sound applause²,
Let the mountains join to give signs of joy [B]

FULL CHORUS.

- 9 Before Jehovah:
For he cometh to judge the earth;
He shall judge the universe with justice,
And the peoples with equity.

¹ See Psalm xcv. 1, 2.

² Literally, "clap their hands."

PART V.—PSALM XCIX. [A]

FULL CHORUS.

- 1 Jehovah reigneth, let the peoples tremble ;
He is seated between the cherubim, let the earth
bow down.
- 2 Jehovah is in Zion ;
He is great and high over all the peoples.

FIRST SEMICHORUS.

- 3 They shall praise thy Name ;
Great and terrible,
Holy it is and powerful. [B]
- 4 A king loving judgment art thou,
Thou hast established equity,
Thou hast executed judgment and righteousness
in Jacob.

SECOND SEMICHORUS.

- 5 Exalt ye Jehovah our God,
And make prostration before his footstool ;
It is holy.
- 6 Moses and Aaron, among his priests,
And Samuel, among the invokers of his Name ;

FIRST SEMICHORUS.

- 7 They were invokers of his name, and he answered
them ;

He talked with them in the pillar of cloud ;
They kept his testimonies, and the law which he
gave them.

- 8 Jehovah our God, thou didst perform thy part for
them ;
A foster-father God thou wast unto them ;
[A God] avenger of their wrongs. [C]

FULL CHORUS.

- 9 Exalt ye Jehovah our God,
And make prostration at his holy hill ;
For holy is Jehovah our God.

PART VI. — PSALM C.

FULL CHORUS.

- 1 Raise the loud peal to Jehovah, all the earth.
2 Serve the Jehovah with gladness,
And come into his presence with signs of joy.

SINGLE VOICE.

- 3 Know ye that Jehovah he is God,
He made us, and his are we ; [A]
His people and the flock of his pasture.
4 Enter his gates with confession¹,

¹ "Confession." The original word is very ill rendered here, and in many other places in the public translation, by *thanksgiving*. It denotes generally those public acts of homage and devotion, whether of prayer, praise, or thanksgiving, by which God is acknowledged and confessed.

His courts with praise.
Confess him ; bless his name.

FULL CHORUS.

5 For good is Jehovah,
To eternity is his tender kindness,
And from generation to generation is his stedfast
love¹.

PSALM CII.

*Prayer and lamentation of a Believer, in the time of the
last antichristian persecution.*

I divide the whole Psalm into three parts. In the first part, consisting of the first fifteen verses, the believer complains and prays. In the second part, consisting of the seven verses next following the fifteenth, another speaker comforts the complainants with the assurance of speedy deliverance. In the third part, consisting of the last six verses of the Psalm, the first speaker resumes his supplication.

I. — THE SUPPLIANT.

1 O Jehovah, hear my prayer.
And let my cry come unto thee.

¹ "His stedfast love," literally "truth;" but, I think, the thing particularly intended is, the constancy and stedfastness of God's attachment to the objects of his free love.

- 2 Hide not thy face from me, in the day of my distress;
Incline thine ear to me, in the day when I call;
Speedily answer me.
- 3 For my days are consumed like smoke,
And my bones are burnt like a fire-brand.
- 4 My heart is blighted like grass, and withered;
Truly, I have forgotten to eat my bread.
- 5 For the voice of my bewailing
My bone cleaveth to my flesh¹.
- 6 I am become like the pelican of the wilderness;
I am like the owl of the ruins.
- 7 I am ever watchful, and am like
The solitary bird on the house-top. [A]
- 8 Mine enemies reproach me all the day,
And [B] the profligate make me their standard of
execration. [C]
- 9 Truly, I have eaten ashes like bread,
And my drink with tears,
- 10 On account of thy wrath and indignation;
For thou hast raised me up, and cast me down
[again].
- 11 My days are like the lengthened shadow²,
And I am withering like grass.
- 12 But thou, O Jehovah, art immoveable for ever,

¹ Or "skin." See Psalm cxix. 120.

² See Psalm cix. 23.

And thy remembrance is to all successive generations.

- 13 Arise thou, take compassion upon Zion,
For it is the season to show her kindness, for the
appointed time is come.
- 14 For thy servants have a fondness for her stones,
And bear affectionate regard to her very rubbish.
- 15 So shall the heathen fear the name of Jehovah,
And all the kings of the earth, thy glory.

II.—ANOTHER PERSON COMFORTING THE SUPPLIANT.

- 16 Truly Jehovah is building Zion,
He appeareth in his glory.
- 17 He regardeth the prayer of the destitute,
And their prayer he despiseth not. [D]
- 18 Let this be written for a future generation,
That a people to be created may praise Jehovah.
- 19 Surely¹ the Holy One looks out from his high
place; [E]
Jehovah from the heavens surveys the earth;
- 20 To hear the groans of the prisoner,
To set at large the appointed victims of death²;

¹ "Surely," &c. This is what the Psalmist orders to be recorded for the information of future generations, who seeing the exact completion of the prophecy in the event of things, shall perceive in that a proof of the thing asserted,—the perpetual interposition of God's providence conducting human affairs.

² Literally, "sons of death."

- 21 That the name of Jehovah may be declared in Zion,
And his praise in Jerusalem ;
- 22 What time the peoples shall be assembled all together,
And the kingdoms, to serve the Jehovah.

III.—THE SUPPLIANT.

- 23 He hath abated my strength upon the journey¹ ;
He hath cut short my days.
- 24 I say, O my God, carry me not off in the midst of
my days,
Thy years are for all generations.
- 25 Of old time, thou laidst the foundations of the
earth,
And the heavens are a work of thy hands.
- 26 They shall perish, but thou standest immutable :
They all shall wear with age like a garment,
As raiment thou shalt change them, and they shall
be changed.
- 27 But thou [still art] he [that was before],
And thy years shall never reach their total sum.
- 28 The posterity of thy servants shall have a settle-
ment,
And their seed shall be established in thy presence.

¹ A proverbial expression, as I conceive.

PSALM CIII.

*Praise and Thanksgiving to God for his mercies to
repentant sinners.*

PSALM CIV.

A Hymn for the Sabbath day.

This Hymn celebrates the power of Jehovah displayed in the creation of the universe, the destruction of the earth by the deluge, and the restoration of beauty and order after that calamity; and describes the dependence of all nature, animated and vegetable, upon his providence, for sustenance and preservation. For regularity of composition, richness of imagery, sublimity of sentiment, and elegance and perspicuity of diction, it is perhaps the principal poem in the whole collection of these inspired songs. As there is no allusion in it to the Mosaic ritual, nor any mention of the deliverance of the Israelites from Egypt, it should seem that it was of an earlier age than the Exodus. It consists of parts sung alternately by two companies. The parts are easily distinguished, inasmuch as one Semichorus always speaks of God in the third person, the other addresses him in the second. [A]

FIRST SEMICHORUS.

1 Bless the Jehovah, O my Soul—

SECOND SEMICHORUS.

Jehovah, my God, thou art exceeding great,
Thou art arrayed in glory and majesty.

FIRST SEMICHORUS.

- 2 Investing with light like a garment,
Extending the heavens like a canopy.
- 3 Laying the floor of his chambers upon the waters,
Constituting clouds his chariot,
Travelling upon the wings of wind¹ :
- 4 Making his angels blasts,
His attendants a blazing fire² :
- 5 Setting the earth firm on its foundation,
To eternity it never shall be moved.

SECOND SEMICHORUS.

- 6 With the deep, as a garment, thou coveredst it ;
The waters stood above the hills.
- 7 At thy rebuke they retire,
At the voice of thy thunder they hurry away.
- 8 Up the mountains, down the valleys³,
Unto the place which thou hast established for
them.
- 9 Thou hast appointed a boundary which they must
not pass ;
They never again may cover the earth.

¹ Or, "the Spirit."

² The first seven lines of this strophe allude, as I conceive, to circumstances which usually accompanied the appearance of the Shechinah in the patriarchal ages.

³ The waters of the deluge, retiring to the bed of the sea, in their way are driven up mountains, and fall down valleys.—MUDGE.

FIRST SEMICHORUS.

- 10 Sending the springs into the valleys,
Which run among the hills.
- 11 They afford drink to all the beasts of the field,
The wild asses quench their thirst.
- 12 Beside them the birds of the air have their dwelling,
Among the leafy branches they give their song.
- 13 Watering the mountains from his chambers,
The earth is replenished with fruits by his operation¹. [B]
- 14 Making grass to grow for the cattle,
And herbage for the service of man ;
To bring forth bread from the ground,
For bread supports the heart of mortals ;
- 15 And wine which gladdens the heart of mortals,
And to brighten the countenance with oil. [C]
- 16 The trees of Jehovah are plenteously supplied,
The cedars of Lebanon which he hath planted.
- 17 There the birds build their nests,
The fir-trees are the house of the stork.
- 18 The high mountains for the wild goats,
The rocks are a refuge for the jerboas,
- 19 Making the moon for seasons,
The Sun [which] knoweth his setting point.
-

¹ Dr. Durell.

SECOND SEMICHORUS.

- 20 Thou appointest darkness, and it is night,
Then all the beasts of the forests creep abroad.
- 21 The young lions roaring for the prey,
And seeking their food of God.
- 22 The sun ariseth,—they retire,
And couch in their lairs.
- 23 Man goeth abroad to his work,
And to his labour until the evening.
- 24 O Jehovah, how great and various are thy works,
In wisdom thou hast made them all:
The whole contents of the earth is thy property.
- 25 This sea, so vast and wide on every side!
There, are moving things without number,
Animals, the small with the great!
- 26 There the ships make their voyages,
There is leviathan, whom thou hast formed to take
his pastime there;
- 27 All these look anxiously to thee,
To appoint them their food in its season.
- 28 Thou appointest them [their food], they receive it;
Thou openest thy hand; they are feasted to the
full with good.
- 29 Thou hidest thy face; they are in perplexity:
Thou recallest their breath; they expire,
And return unto their dust.
- 30 Thou sendest forth thy breath; they are created,
And the face of the earth is renovated.

FIRST SEMICHORUS.

- 31 The glory of Jehovah shall endure for ever,
Jehovah shall rejoice in his own works.
- 32 If he but look upon the earth, it trembles ;
If he but touch the mountains, they smoke.
- 33 I will sing unto Jehovah while I live,
I will chaunt unto my God through the whole of
my existence. [D]
- 34 Let my meditation be pleasing unto him ; [E]
I will rejoice in Jehovah.

GRAND CHORUS.

- 35 Sinners shall be brought to an end upon the earth,
And the impious shall be no more.
Bless the Jehovah, O my soul !
Praise ye Jehovah.
-

PSALMS CV. CVI. [See Notes.]

PSALM CVII.

Thanksgiving for the final restoration from the dispersion.

I. [A] — AIR FOR ONE VOICE.

- 1 Make confession unto Jehovah ; for he is good,
For his tender love is everlasting.
- 2 So say the redeemed of Jehovah,

- Whom he hath redeemed from the power of the
enemy:
And hath gathered them from all countries,
3 From the east and from the west, from the north
and from the south. [B]
4 They wandered in the wilderness, in the dry de-
sert,
And found no road to the city, [their] dwelling.
5 Hungry and thirsty,
Their soul fainted within them.

FIRST SEMICHORUS.

- 6 But they cry unto Jehovah in their distress,
From their difficulties he delivereth them.

SECOND SEMICHORUS.

- 7 And he conducteth them by the direct road,
To go to the city, their dwelling.

FULL CHORUS.

- 8 Let them make confession to Jehovah of his good-
ness,
And his wonderful doings for the sons of men.
9 For he hath fed to the full the longing soul,
The soul famished with hunger he hath filled with
good.

II. — AIR FOR ONE VOICE.

- 10 They are sitting in darkness and the shadow of
death,
Bound in misery and iron.

- 11 Because they have rebelled against the word of
God,
And have contemned the counsel of the Highest ;
12 Therefore their heart is humbled with trouble,
They stumble, and there is no helper.

FIRST SEMICHORUS.

- 13 But they cry unto Jehovah in their distress,
From their difficulties he saveth them.

SECOND SEMICHORUS.

- 14 He bringeth them forth out of darkness and the
shadow of death,
And their fetters he breaketh.

FULL CHORUS.

- 15 Let them make confession to Jehovah of his good-
ness,
And his wonderful doings for the sons of men.
16 For he hath shivered the gates of brass,
And the bars of iron he hath cut asunder.

III. — AIR FOR ONE VOICE.

- 17 They are foolish, they wilfully deviate from the
way, [C]
And for their iniquities they are humbled.
18 Their soul abhorreth all manner of food ;
They are come near to the gates of death.

FIRST SEMICHORUS.

- 19 But they cry unto Jehovah in their distress,
From their difficulties he saveth them.

SECOND SEMICHORUS.

- 20 He sendeth forth his word and healeth them,
And rescueth them from their own destructions.

FULL CHORUS.

- 21 Let them make confession to Jehovah of his goodness,
And his wonderful doings for the sons of men.
- 22 Let them sacrifice sacrifices of acknowledgment,
And declare his works with demonstrations of joy.

IV. — AIR FOR ONE VOICE.

- 23 They that embark on the sea in ships,
And exercise their business in the great waters ;
- 24 These men see the works of Jehovah,
And his wonderful doings in the deep.
- 25 For he speaketh, and the turbulent blast ariseth,
Which lifteth high its waves :
- 26 They mount to the skies, they sink to the abyss,
In their evil plight their soul is melted.
- 27 They spin round and round¹, they stagger like a
drunken man,
And all their skill is drowned².

FIRST SEMICHORUS.

- 28 But they cry unto Jehovah in their distress ;
From their difficulties he brings them out.

¹ The motion of a ship in a vortex.

² i. e. Their skill in the art of navigation is drowned ; a metaphor taken from the particular danger which threatens them.

SECOND SEMICHORUS,

- 29 He makes the storm a calm,
And the waves of the sea [D] are hushed.
- 30 Then they rejoice because they are at ease,
He conducts them to the haven of their destination¹.

FULL CHORUS.

- 31 Let them make confession to Jehovah of his goodness,
And his wonderful doings for the sons of men.
- 32 Let them exalt him in the congregation of the people,
And in the assembly of the elders let them praise him.

V.—AIR FOR ONE VOICE.

- 33 He turneth rivers into a wilderness,
And springs of water into a dry soil;
- 34 A fruitful land into barrenness,
For the wickedness of them that inhabit it.
- 35 He turneth the wilderness into a lake of water,
And the land of drought into springs of waters.
- 36 And there he settleth the famished,
And they build a city [for their] dwelling.
- 37 And they sow the fields, and plant the vineyards,
And they gather the fruits of the produce.

¹ Literally, "the haven of their good pleasure."

- 38 And he blesseth them, and they thrive exceedingly,
And their cattle he suffereth not to decrease.
- 39 But they sin ¹: then they are reduced and bowed
down,
Through oppression, affliction, and sorrow.
- 40 He poureth out contempt upon leaders,
And maketh them to wander in the waste, where
there is no road.

FIRST SEMICHORUS.

- 41 Yet he raiseth high the poor one out of misery,
And maketh him families like a flock of sheep.

SECOND SEMICHORUS,

- 42 The upright shall see and rejoice,
And all iniquity shall stop her mouth.

FULL CHORUS.

- 43 Whosoever is wise will mark well these things,
And he shall understand the goodness of Jehovah.

PSALM CVIII. [See Notes.]

¹ Literally, "they become vile," or, "good for nothing."

PSALM CIX.

Messiah's prophetic malediction of the Jewish nation.

The first five verses of this Psalm clearly describe the treatment which our Lord met with from the Jews. The curses that follow as clearly describe the judgments which have fallen upon that miserable people. So that the whole is a prediction of his sufferings, and of their punishment, delivered in the form of complaint and imprecation. Nor is there any thing in it, rightly understood, more offensive than in the prophetic curses of the patriarchs.

- 1 O God, the theme of my praise, be not averse to hear;
- 2 For the mouth of impiety, and the mouth of deceit, are opened against me,
They speak against me with a lying tongue.
- 3 And words of hatred have surrounded me;
And they fight against me without provocation.
- 4 In requital of my love they are my adversaries:
But I am all prayer¹.
- 5 They do me premeditated harm in return for good,
And hatred in requital of my love.
- 6 Give thou the Evil One charge over him²,
And let Satan stand at his right hand.

¹ See Mudge.

² i. e. Give this people up to the devil's persecution. Let him have the direction of their fortunes.

- 7 Upon his trial, let him turn out guilty,
And let his prayer become sin ¹.
- 8 Let his days be few,
His office let another take ².
- 9 Let his children be orphans,
And his wife a widow.
- 10 Let his children be mere vagabonds, and beg ³;
Let them be driven out [A] from the-very-ruins-
of-their-dwellings.
- 11 Let the extortioner draw-his-net over all that he
hath;
And let strangers plunder the produce of his labour ⁴.
- 12 Let there be no one to extend kindness to him,
And let there be no one to show favour to his
orphans.
- 13 Let his posterity be destined to excision;
In a single generation [B] let his name be wiped
out.

¹ The Jewish worship is now become sin, as it contains a standing denial of our Lord.

² Accordingly, the days of the Jewish Church were very few after our Lord's ascension. "And another had taken his office." The Christian Church is become the depository of revelation, which was the particular charge of the Jewish race.

³ The 10th and 11th verses allude to the state of the Jews in their dispersion, having nowhere any settled home.

⁴ The Jews, when they have acquired wealth, have been, from time to time, in all countries, the prey of tyrannical exactions: although for some time they have lived unmolested in Great Britain and Holland.

- 14 Let the iniquity of his father be held in remembrance with Jehovah,
And the sin of his mother not be wiped out.
- 15 Let them be perpetually before Jehovah,
That he may cut off their memory from the earth;
- 16 Inasmuch as he remembered not to show compassion,
But persecuted the helpless man, and the poor one,
And the broken hearted, till he had quite killed him.
- 17 Since he loved a curse, therefore let it come upon him¹,
Since he set-not-his-heart upon a blessing¹, therefore let it be far from him.
18. Since he clothed himself with a curse as with a garment-fitted to him, [C]
Let it penetrate his entrails like water,
And, like oil, his bones.
- 19 Let it be as the close-garment which wraps him,
And as the girdle with which he is continually girt.
- 20 Let this be the wages of my adversaries from Jehovah,
And of them that speak evil against me.
- 21 But thou, [D] O Lord Jehovah, bring my business to an end,

¹ This curse alludes to the imprecation, by which they ventured to take upon themselves the guilt of our Lord's death, when Pilate pronounced him innocent. The blessing, "on which they set not their heart," was that which they might have obtained from our Lord.

For thy name's sake: surely rich is thy tender
mercy: deliver thou me.

22 Truly helpless and poor am I,
And wounded is my heart within me.

23 I am just gone, like the shadow stretched-to-its-
utmost-length¹;
I am shaken off like a locust.

24 My knees sink under me through fasting,
And my flesh hath lost its fatness.

25 And I am become their reproach;
When they see me, they shake their heads.

26 Help me, O Jehovah, my God;
In thy tender love save me:

27 That they may perceive that this is thy hand,
Thou Jehovah hast achieved it.

28 They may curse; but thou wilt bless:
When they stand up they shall be put to shame;
but thy servant shall rejoice.

29 My adversaries shall be clothed with shame,
Their disgrace shall wrap them like an upper-gar-
ment.

30 I will make great confession to Jehovah with my
mouth,
In the midst of multitudes I will praise him.

¹ The state of the shadows of terrestrial objects at sunset, lengthening every instant, and growing faint as they lengthen, and in the instant that they shoot to an immeasurable length, disappearing.

- 31 Because he standeth at the right hand of the Poor
ONE,
To save him from those that would pass sentence
upon him.
-

PSALM CX.

Messiah's Exaltation. [A]

- 1 [Thus] spake Jehovah to my Lord,
“Sit thou on my right hand, till I make
“Thine enemies thy footstool.”
- 2 The sceptre of thy power Jehovah shall send
abroad from Zion;
Have thou dominion in the very midst of thine
enemies.
- 3 With thee shall be offerings of free-will,
In the day of thy power, in the beauties of holiness.
The dew of thy progeny is more than of the womb
of the morning. [B]
- 4 Jehovah hath bound himself by an oath, and will
not repent;
Thou art a priest for ever after the order of Melchizedek. [C]
- 5 The Lord, at thy right hand, [D] O Jehovah,
Woundeth kings in the day of his wrath!

ORACULAR VOICE.

- 6 He shall strive with the heathen, filling all with
slaughter, [E]

Wounding the head of mighty ones upon the earth.¹ [F]

- 7 He shall drink of the brook beside the way;
Therefore shall he lift high his head. [G]
-

PSALMS CXI. CXII. CXIII. CXIV. [See Notes.]

PSALM CXV.

A Song of Thanksgiving for some great national deliverance.

Interpreters have imagined various occasions of this Psalm. To me, none seems more probable, than the flight of Sennacherib from Palestine, after the mortality in his army.

FULL CHORUS.

- 1 Not unto us, O Lord, not unto us,
But to thy name only be glory ascribed.

FIRST SEMICHORUS.

- 2 Wherefore should the heathen say,
Where is now their God ?

SECOND SEMICHORUS.

- 3 As for our God he is in heaven,
He doeth whatever he will.
-

¹ Or, according to the modern reading, "Wounding the head of a great county."

- 4 Their images of silver and gold
Are the workmanship of the hands of men.

FIRST SEMICHORUS.

- 5 ¹ A mouth they have, but they cannot speak ;
Eyes they have, but they cannot see ;
6 Ears they have, but they cannot hear ;
A nose they have, but they cannot smell.

SECOND SEMICHORUS.

- 7 With their hands they cannot feel,
With their feet they cannot go.
They cannot [so much as] grumble in the throat.
8 Such as they, such are their makers,
And [such is] every one that trusteth in them.

FIRST SEMICHORUS.

- 9 Israel trusteth in Jehovah,
Their helper and their shield is He.

SECOND SEMICHORUS.

- 10 The house of Aaron trusteth in Jehovah,
Their helper and their shield is He.

FULL CHORUS.

- 11 The worshippers of Jehovah put their trust in Je-
hovah,
Their helper and their shield is He.

¹ Or thus,
There is a mouth for them, but they cannot speak ;
There are eyes for them, but they cannot see ;
There are ears for them, but they cannot hear ;
There is a nose for them, but they cannot smell.

12 Jehovah hath remembered us: — He will bless —

FIRST SEMICHORUS.

He will bless the house of Israel.

SECOND SEMICHORUS.

He will bless the house of Aaron.

FULL CHORUS.

13 He will bless the worshippers of Jehovah,
The small with the great.

HIGH PRIEST.

14 Jehovah will do yet more for you,
For you and for your children.

15 Blessed are ye of Jehovah,
The Maker of heaven and earth.

FIRST SEMICHORUS.

16 The heaven of heavens are for Jehovah,
But the earth he hath given to the sons of men.

SECOND SEMICHORUS.

17 What though the dead cannot praise Jehovah,
Nor any that descend into the regions of inaction,

18 Yet we will bless Jehovah,
From this season, even for evermore.

FULL CHORUS.

Praise Jehovah.

PSALM CXVI. [See Notes.]

PSALMS CXVII. AND CXVIII. [A]

Messiah's EIIINIKION, a Triumphal Procession.

SCENE — THE FRONT-GATE OF THE TEMPLE. [B]

CXVII.

CHORUS OF THE CONQUEROR'S TRAIN.

- 1 Praise the Jehovah, all ye heathen,
Praise him, all ye tribes¹ [of men]. [C]
- 2 For mighty is his tender love towards us,
And the truth² of Jehovah is for everlasting.
Praise ye Jehovah.

CXVIII.

A SINGLE VOICE.

- 1 Confess unto Jehovah that he is good,
That his tender love is for everlasting.

SECOND SINGLE VOICE.

- 2 O [D] let Israel say,
That his tender love is for everlasting.

¹ Literally, *racēs*. אֲמֵה is a name for a nation or people, as the increased offspring of a common stock, and more properly the descendants of the same mother.

² Truth here, as in other places, is the constancy of God's favour and affection.

THIRD SINGLE VOICE.

- 3 O let the house of Aaron say,
That his tender love is for everlasting.

CHORUS OF THE WHOLE PROCESSION.

- 4 O let them that fear Jehovah say,
That his tender love is for everlasting.

THE CONQUEROR ALONE.

- 5 In a situation of distress I called upon Jah,
Jah answered me by enlargement.
6 Jehovah is on my side; I fear not
What man can do unto me.
7 Jehovah is on my side, for my helper;
So I shall be able to face my enemy.

CHORUS OF THE WHOLE PROCESSION.

- 8 It is better to seek shelter with Jehovah,
Than to put confidence in man;
9 It is better to seek shelter with Jehovah,
Than to put confidence in princes.

THE CONQUEROR ALONE.

- 10 All the heathen surrounded me:
But in the name of Jehovah I cut [E] them to
pieces.
11 They surrounded me, in swarms they surrounded
me:
But in the name of Jehovah I cut them [E] to
pieces.

- 12 They surrounded me like bees,
They are burnt out as a fire of brambles;
For in the name of Jehovah I have cut them in
pieces.
- 13 I received a strong push [F] to make me fall,
But Jehovah was my helper.
- 14 Jah is my strength and [the theme of] my song,
For he is become my salvation.

CHORUS OF THE WHOLE PROCESSION.

- 15 The voice of rejoicing and salvation is in the tents
of the just ones¹;
The right hand of Jehovah hath done a mighty
deed:
- 16 The right hand of Jehovah is exalted,
The right hand of Jehovah hath done a mighty
deed.

THE CONQUEROR ALONE.

- 17 I shall not die, but I shall live,
And relate the doings of Jah.
- 18 Jah sorely chastened me,
But unto death he gave me not up.
- 19 Open unto me the gates of righteousness,
I will enter at them, and make thankful confession
of Jah.

¹ See Kennicott's translation.

PRIESTS AND LEVITES, WITHIN, THROWING OPEN THE
GATES.

- 20 This is Jehovah's gate,
The just ones shall enter thereat.

THE CONQUEROR ALONE, ENTERING.

- 21 I will confess thee, for thou hast answered my
prayer,
And art become my salvation.

PRIESTS AND LEVITES WITHIN THE GATES.

- 22 The stone which the builders rejected¹
Is become the head-stone of the corner.
- 23 From Jehovah this proceeds ;
It is a wonder in our eyes.
- 24 This is the day which Jehovah hath made,
Let us rejoice in it and be glad.

THE CONQUEROR WITHIN THE GATES.

- 25 Save now, I beseech thee, O Jehovah ;
I beseech thee, O Jehovah, give now prosperity.

CHORUS OF PRIESTS AND LEVITES.

- 26 Blessed be He that cometh in the name of Je-
hovah,
We of the house² of Jehovah give you benedic-
tion.

¹ Solomon Jarchi understands this passage as a prophecy of the Messiah. HUET. Dem. Evang. Prop. VII.

² i. e. of the family. See Kennicott's translation.

THE CONQUEROR'S TRAIN, AS THEY MARCH IN.

- 27 Jehovah is God, and hath shone forth [G] upon
us;
Bind the victim with cords to the horns of the
altar.

THE CONQUEROR ALONE.

- 28 Thou art my God, and I will confess thee;
My God, I will exalt thee.

GRAND CHORUS OF PRIESTS AND LEVITES, AND THE CON-
QUEROR'S TRAIN, ALL WITHIN THE GATES.

- 29 Confess unto Jehovah that he is good;
That his tender love is for everlasting.

PSALM CXIX.—CXXXVI. [See Notes.]

PSALM CXXXVII.

Lamentation of the captives.

- 1 By the rivers of Babylon there we sat,
We even wept when we called our Zion [A] to
remembrance.
- 2 On the willows of the spot [B]
We hanged up our harps.
- 3 For there they that held us in captivity asked of
us to repeat a song,

Our spoilers [C] asked a hymn of joy ; [D]
Sing us one of the songs of Zion.

4 How can we sing Jehovah's song
In a foreign land ?

5 If I forget thee, Jerusalem,
Be my right hand forgotten.

6 Let my tongue cleave to the roof of my mouth,
If I remember thee not ;
If I carry not up our¹ Jerusalem
To the sum total [E] of my joy.

7 Remember, [F] O Jehovah, upon the children of
Edom,
The day of Jerusalem, when they said,
Demolish, demolish her to the very foundations.

8 O daughter of Babylon, that delightest in de-
struction, [G]
Blessed shall he be that requiteth unto thee,
The turn thou hast served us.

9 Blessed shall he be who catcheth up thy little
ones,
And dasheth them against the craggy rock.

PSALM CXXXVIII.

*Prophetic of the general deliverance.—Messiah speaks in
his human character.*

1 I will confess thee, Jehovah, [A] with my whole
heart,

¹ "Our Jerusalem." See Note [A] on verse 1.

- In the presence of the gods [B] I will chaunt unto thee.
- 2 I will worship towards the mansion of thy sanctity,
And I will confess thy name :
Because of thy tender love, and because of thy truth,
Truly thou hast magnified thy name above all,
according to thy promise. [C]
- 3 In the day that I call, thou wilt answer me ;
Thou wilt give me courage ; strength [is] in my soul. [D]
- 4 All the kings of the earth shall confess thee, O Jehovah ;
For they shall hear the words of thy mouth,
5. And they shall be made-to-walk-straight in the ways of Jehovah.
Truly great is the glory of Jehovah.
- 6 Truly high is Jehovah :
But he hath respect unto the lowly ;
And the haughty, from afar, he maketh to feel¹.
- 7 Although I walk in the midst of distress, thou wilt give me life² ;
Against the fury of my enemies thou wilt stretch forth thy hand,
And thy right hand shall save me.
- 8 Jehovah shall bring things to a conclusion for me³ ;

¹ See my Hosea.

² Or, "preserve me alive."

³ Compare Psalm lvii. 2.

Jehovah, thy tender love is for everlasting :
Remit not the work of thine own hands.

PSALM CXXXIX.

In the first twelve verses of this Psalm, the author celebrates God's perfect knowledge of man's thoughts and actions ; and the reason of this wonderful knowledge, viz. that God is the maker of man. Thence the Psalmist proceeds, in the four following verses, the 13th, 14th, 15th, and 16th, to magnify God, as ordaining and superintending the first formation of his body in the womb. In the 17th and 18th, he acknowledges God's providential care of him in every moment of his life ; and in the remainder of the Psalm, implores God's aid against impious and cruel enemies, professing his own attachment to God's service, that is, to the true religion, and appealing to the Searcher of hearts himself, for the truth of his professions.

The composition, for the purity and justness of religious sentiment, and for the force and beauty of the images, is certainly in the very first and best style. And yet the frequent Chaldaisms of the diction argue no very high antiquity.

I.

- 1 O Jehovah, thou hast explored me, and thou knowest me ;
 - 2 Thou knowest my down-sitting and my up-rising,
Thou understandest my inward thoughts afar off¹.
-

¹ i. e. My distant thoughts, — the thoughts not yet come into my mind.

- 3 My path and my bed thou narrowly examinest,
Thou treasurest up¹ [A] all my ways.
- 4 [B] Although there is no word in my tongue,
Behold thou, O Jehovah, knowest the whole,
- 5 The hereafter and the past.
Thou hast formed me, and laid thine hand upon
me.
- 6 This knowledge is too wonderful [C] for me,
It is high, I am not sufficient for it.
- 7 Whither can I go from thy Spirit?
And whither can I flee from thy presence?
- 8 Shall I climb the heavens? Thou art there;
Or shall I throw myself down [D] into hell? Be-
hold [I meet] thee.
- 9 Shall I take the wings of the morning?
Shall I seek a dwelling beyond the utmost sea?
- 10 There also thy hand shall lead me,
Thy right hand shall hold me fast.
- 11 But I say darkness, at least, shall completely cover
me:
Immediately — the night is clear light [E] around
me.
- 12 Even darkness maketh not dark with thee;
But night is as light as day,
Darkness and light are just the same.

¹ "Treasurest up;" thou layest them up by thee, to be one day brought into judgment.

II.

- 13 Truly thou laidst the foundation of my reins, [F]
Thou coveredst me in my mother's womb.
- 14 I will confess thee, for wonderfully am I composed¹; [G]
Marvellous are thy works,
And my soul knoweth it well.
- 15 My skeleton [H] was not concealed from thee,
Nor my fine-woven-covering, what time I was
fashioned
In secret, in the nether-regions of earth.
- 16 Thine eyes beheld my shapeless lump, [I]
And in thy book all of them [K] were written;
All the while they were forming, while as yet they
were not united. [L]

III.

- 17 How extraordinary to me are thy thoughts, O
God;
How multiplied the particulars of them!
- 18 I would enumerate them, but they are more in
number than the sand. [I sleep,] [M]
I awake, and perpetually I am with thee.

IV.

- 19 [N] Wilt thou not slay the impious,
O God, and the men of blood?

¹ See Note [G]. Perhaps the idea of the original might be more exactly conveyed in these words: "Wonderful is my organization."

20 They have deserted me who are disobedient unto thee ;

They who are sworn to a rash purpose, — thy refractory adversaries.

21 Hate I not them, O Jehovah, who hate thee ?
Loath I not them who rise up against thee ?

22 With the perfection of hatred I hate them,
They are set down among my own enemies.

23 Explore me, O God, and know my heart ;
Prove me, and know my secret thoughts :

24 And see whether there be in me any grievous way,
And lead me in the way of old times. [O]

PSALM CXL.

Prayer of a believer for protection from the atheistical conspiracy.

1 Deliver me, O Jehovah, from the evil man,
From the man of violence preserve me ;

2 Who contrive mischief in their heart :
Daily they stir up hostilities.

3 They vibrate their tongue ¹ like a serpent,
The venom of the asp is under their lips.

4 Keep me, O Jehovah, from the hands of the impious,

¹ See Psalm lxiv. 3.

- From the man of violence preserve me,
Who have laid their account upon my downfall ¹.
- 5 The proud have slyly laid a trap for me,
And they have stretched abroad their cords;
A net beside the highways
Have snarers set for me. [A]
- 6 I have said unto Jehovah, Thou art my God:
Give ear, O Jehovah, to the voice of my entreaty.
- 7 Jehovah, my Lord, the strength of my salvation,
Thou coveredst my head, what time the armour
rattled ².
- 8 [B] Grant not, O Jehovah, the desires of the im-
pious,
His wicked device bring thou not to effect:
- 9 As for those who lift up the head round about me,
Let the mischief of their own lips overwhelm
them.
- 10 Let glowing coals fall unexpectedly upon them;
Let him cast them into the fire, into the chasms
[of the yawning earth], [C]
That they rise no more.

ORACULAR VOICE.

- 11 The braggart [D] shall not be established in the
earth;
The man of violence, evil shall hunt him to the
precipice. [E]

¹ Literally, "who have thought to shove down my steps."

² Literally, "in the day of a clashing."

PSALMIST.

- 12 I know that Jehovah would bring to an issue [F]
the cause of the afflicted,
And execute judgment for the poor.
- 13 Verily the justified shall confess thy name,
The upright shall have their dwelling in thy presence¹.

PSALM CXLI. to CL. [See Notes.]

¹ Literally, "shall inhabit thy presence."

CRITICAL NOTES

UPON THE

PSALMS."



CRITICAL NOTES

UPON THE

PSALMS.

PSALM I.

Ver. 1. —“in the counsel.” Rather, —“after the counsel.”

Ver. 4. —“like the chaff which the wind driveth away.” This allusion describes the instability of the principles of the ungodly, rather than of their fortunes. Their want of principle is opposed to the good man’s steady meditation of Jehovah’s law, which is the foundation of his prosperity. On the other hand, because the ungodly want this principle, therefore they shall not stand in the judgment.

Ver. 5. —“in the judgment.” The judgment here intended is evidently the last judgment, and the congregation of the righteous is their assembly at the tribunal of Christ at the last day. “The ungodly shall not stand,” i. e. they shall not be established in this judgment, nor have a place assigned them among the just. And to this effect Bishop Hare, “לא יקמו videtur sensu forensi sumendum, ut Latinis *stare et causâ cadere*.”

Ver. 6. “For the Lord knoweth the way—” rather, “For Jehovah attendeth to the way,” i. e. to the fortunes. דרך is used variously, either for the course of a man’s fortunes, or the course of his morals. The former, I think, is the sense here.

PSALM II.

[A] Ver. 4. — “shall laugh.” Houbigant to the verb שחק would add the pronominal suffix ׁ. But this alteration, however it may seem to be countenanced by the version of the LXX. is unnecessary; as למו at the end of the sentence may serve for both the verbs שחק and ילעג. We find the same construction in the Targum.

He that sitteth upon the heavens shall laugh,
The Lord shall make scorn at them;

i. e. laugh at them, — make scorn at them.

[B] Ver. 5. — “speak against them.” The verb *speak* has no nominative expressed in the Hebrew text. Our Translators, therefore, properly supply the pronoun of the third person, rehearsing *the Lord*, the subject of the verb in the last line of the preceding distich: and this nominative understood is rehearsed by the suffixes of the nouns, *wrath* and *displeasure*. For אלימו the Syriac has ܐܠܝܡܘ: a word so near the Hebrew עליון that one is almost tempted to conjecture that the Syriac interpreter found this word instead of אלימו in the MSS. which he used, and preserved it in his translation as a proper name.

“Then shall *the Highest* speak in his wrath.”

[C] Ver. 6. “Yet will I anoint my king,” &c. Ἐγὼ δὲ καταστάθην βασιλεὺς ὑπὲρ αὐτοῦ ἐπὶ Σιών ὄρος τὸ ἅγιον αὐτοῦ, διαγγέλλων τὸ πρόσταγμα Κυρίου. LXX. Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus, prædicans præceptum ejus. Vulg. For מלכי, therefore, and קדשי, the copies used by the LXX. had מלכו and קדשו.

[D] Ver. 7. — “the decree.” For קח־אל, read אלקח, and understand אשר as the accusative after the verb קח. The literal reading will be, “I will declare what God has decreed.”

[E] Ver. 9. — “break.” ποιμανεῖς, LXX. *Reges*, Vulg. *Pasces*, Hieron. All these interpreters referred the verb to the root רעה, not רעע.

[F] Ver. 12. — “from the way.” Bishop Hare would read מדרך — “instantly,” or — “upon the spot;” e vestigio, illico,

subito. If this sense of the word can be proved, the emendation may then seem highly probable.

PSALM III.

Prayer of a Believer for deliverance from the Atheistical conspiracy¹.

In this, as in all the psalms of the like argument, the complaint and petitions for relief and help are intermixed with expressions of praise and thanksgiving for former mercies, professions of secure reliance on God's protection, and of joy in the expectation of a final deliverance.

PSALM IV.

The same subject.

[Title—*To the Giver of victory. Upon the stringed instruments. A Psalm of David.*]

Ver. 2. — “how long will ye turn my glory into shame? how long will ye love ——” Rather,

“How long shall my glory be my reproach? ye love,” &c. This seems to be the language of a pious man, whose piety was the jest of his profane contemporaries; or, more particularly, of a believer reproached and ridiculed for his belief and trust in his crucified Saviour. But the LXX. seem to have followed a very different reading; for לַבְּלִמָּה their copies had לַבְּ לַמָּה, which two words are to be understood to be separated by a note of interrogation, that the preceding clause may end with לַבְּ, and the word לַמָּה may begin a new question.

Ye sons of men, why are ye slow of understanding?
Why love ye vanity?

Bishop Lowth esteems this the true reading; but I am inclined to prefer the text as it now stands.

¹ This is the first of the Psalms that has a title. The title is “A Psalm of David when he fled from Absalom his son.” But nothing in the Psalm has any particular reference to that event.

² Literally, “heavy of heart.”

—— “seek after leasing,” rather —— “seek after untruth.” These reproachful questions are addressed either to the votaries of idolatry, or, which comes nearly to the same thing, to those who were scandalized at the meanness of our Lord’s appearance. They are said to be stupid, not to have a right judgment of the real worth of things, or to distinguish what is really valuable in the sight of God, from the delusive, outside show of worldly grandeur.

Ver. 3. —— “hath set apart him that is godly for himself.” *Him that is godly*, rather, *a godly one*.

—*for himself*. Bishop Hare for לִי reads לְי; and renders the passage thus — “mirificavit Jah misericordiam suam mihi.” Bishop Lowth thinks the emendation probable. It seems to me, however, that no emendation is necessary, and that Bishop Hare’s is for the worse, according to the present reading of the preceding verse, which Bishop Hare retains; but if the Septuagint reading of that verse, which Bishop Lowth approves, be adopted, then the pronoun of the third person is preferable here. Bishop Hare’s alteration is justified by none of the ancient versions. The two verses, according to the Septuagint reading, are to this effect:

Ye sons of men, why are ye slow of understanding?
 Why love ye vanity, and seek-after untruth?
 But know, that Jehovah hath set-apart for himself a-godly-one—
 Jehovah will hear me when I call unto him:

which is very good sense, but certainly not preferable to that which the Hebrew text gives as it stands.

——“Jehovah hath set apart for himself a godly one,” &c. Know, there is a certain godly person who has a particular interest with Jehovah, and through this interest I am heard. — “Set-apart.” The Hebrew verb פָּלַח signifies “to distinguish and mark one or more out of a multitude, by particular privileges and prerogatives.”

Ver. 4. “Stand in awe,” rather, “Be ye angry;” or, if a low word might be used, “Grumble.” The Hebrew verb expresses the angry murmurings of the factious and discontented. This and the following verse are addressed to the idolatrous faction, supposed to be vexed and enraged at the prerogatives of the Godly One, and to murmur at the interest of his prayers

to the exclusion of all others. However you may dislike this arrangement, says the Psalmist, it is my advice to you to smother your resentment, and, if secretly you murmur, sin not; let not your dissatisfaction carry you to any acts of open rebellion. Consider the matter coolly in your own minds, in private, and be still. And when, by sober reflection, you have brought yourselves to this temper of submission, then come and offer the sacrifices of righteousness, unite with the righteous in that worship which God requires, and refractory and impious as hitherto you have been, yet, thus changed, put your trust in Jehovah.

Ver. 6 and 7. — “lift up the light.” —Thou hast put gladness.” I, from a firm trust in the final deliverance, feel a secret joy, beyond any satisfaction that the worldly-minded can receive, from the annual increase of his perishable store. O Jehovah, show some public signal of thy favour, that the adverse faction may no longer insult our depressed condition, as though we were abandoned of thee, and given up without help or hope to their persecution. Compare Ps. iii. 2, 3.

Ver. 8. “I will both —” rather, “at once.” I am asleep the moment I am laid down. Bp. Lowth.

PSALM V.

[Title—*To the Giver of victory. Upon the flutes.*
A Psalm of David.]

[A] Ver. 1. —“my sighing.” I am in doubt whether the Hebrew word *הגג* be used, in this place, to denote “the internal desire of the mind,” in opposition to *אמר*, the words uttered in the former branch of the verse, or for “a prayer, uttered *sotto voce*,” like the private prayer usually said by every person before he take his seat in church, or for “the internal motion of the mind toward God, uttered only in sighs and groans *στεναγμοῖς ἀλαλήτοις*,” Rom. viii. 26. Jerome renders it by the Latin word *murmur*, the LXX. by the Greek word *κραυγῆς*; but the root *הגג* describes, indeed, a rumination of the mind, but properly as accompanied with some external sound. It rather, I think, denotes the signification of some strong affection of the mind, in inarticulate sounds, than in

words. Perhaps, therefore, the best rendering of this line would be thus :

Give ear, O Jehovah, to my words,
Understand my sighing.

[B] Ver. 3. —“ direct my prayer unto thee,” *Eng. Trans.* rather, —“ set-every-thing-in-order before thee,” i. e. upon the altar, as was the duty of his office. — See Mudge.

——“ and will look up,” *E. T.* rather, ——“ and will look out for thee,” or “ watch for thee,” i. e. watch for some usual signal of God’s favour ; some appearance in the flame of the sacrifice, or a ray of the Shechinah issuing from the sanctuary. I apprehend that the dative לך serves for both the verbs אָעַר and אֲצַפֶּה. Nothing is more frequent in the Psalms, than that two verbs should have a common causal noun. The passage cannot be rendered intelligibly in our language without a repetition of the pronoun, because the preposition *before* will not give the true sense after the verb *watch*, nor the preposition *for* after the verb *set-in-order*.

[C] Ver. 4. —“ wickedness ——evil ——” *E. T.* I think the nouns רָשָׁע and רָע in this place rather render, “ a wicked person,” and an “ evil person,” than “ wickedness” and “ evil.”

Truly thou art not a God that delighteth in a wicked person,
An evil person shall not be thy guest.

The priest, admitted to lodge within the precincts of the temple, was, as it were, God’s guest, entertained in God’s own house. From this privilege of being lodged in God’s true house, typified by the Mosaic temple, every evil person is excluded.

[D] Ver. 7. —“ come ——worship.” The verbs in the original are in the future form. But I think a translator’s rule should be to express the Hebrew future, by the future or the present, as may best suit the sense. The force of the future here is to express, not the man’s design, but his privilege, and his constant practice. —“ I shall come,” that is, I may come, or am permitted to come. — I enjoy the privilege from which the persons described in the two preceding verses are excluded.

[E] Ver. 9. —“ no constancy. ——no faithfulness,” *E. T.*

Bishop Hare imagines that the word אמת has been lost between בפירו and נכונה, taking נכונה for a passive verb, which, as the text stands, hath no subject. But why may not נכונה be a noun substantive signifying sincerity, uprightness, veracity, and the verb substantive be understood? It is thus that Cocceius explains the passage, and the version of the LXX. seems to countenance his exposition.

The English word *constancy*, which was used in the old translation, is far preferable to *faithfulness*.

[F] —“they flatter with their tongue.” *E.T.* The word *to smooth*, is used in our language in a manner exactly expressive of the Hebrew metaphor, as our Translators, at least, understood it. We say, “to smooth a man over with the tongue.” This is, indeed, the Hebrew phrase in English words. But with us it is altogether vernacular. I have my doubts, indeed, whether “flattery” be the thing meant by the Hebrew words. Is it not rather that the persons in question, by plausible arguments, and an ensnaring eloquence, contrived to set a fair appearance upon mischievous maxims and pernicious practices? Libertines, in all ages, have not wanted excuses for their riot and debaucheries. The idolaters of antiquity contrived to give an air of mysterious sanctity to the idlest fables, and the foulest rites; and the philosophical atheists of modern times throw an air of wisdom over the most absurd doctrines, and the most wicked principles. Thus, the words of the wicked are fair, while their practices are abominable, and they promise well with the worst intentions. The passage, therefore, may be not ill rendered :

An open sepulchre is their throat,
They set-a-polish with their tongue¹.

[G] Ver. 12. —“with favour wilt thou compass him as with a shield.” *E.T.* The original hath nothing rendering the English preposition *with*, before either of the nouns *favour* or *shield*. The preposition, therefore, in both places, is supplied by the Translators. The original, rendered word by word, runs thus :

¹ Compare Psalm xii. 2. and xxxvi. 2.

—“Like a shield, good-will, thou-wilt-stand-guard-around-him.” The easiest exposition which the passage, as it stands, may admit, is to understand the noun *good-will* as having that relation to the noun *shield*, which, in the Latin or Greek languages, would be expressed by putting *good-will* in the genitive case.

—“Like a shield of good-will.” The chief objection to this exposition of the words will be, that כַּצִּנֹּה ought to be בַּצִּנֹּה. But the use of the absolute state for the constructed is so frequent, that this seems no difficulty. Mr. Mudge thinks that צִנֹּה is a *spear* rather than a *shield*. But, in either sense of this word, the grammatical exposition of the words, as well as the general sentiment contained in them, will be the same.

—“stand-guard-around-him.” The verb עָטַר, which literally signifies “to crown, to surround, or compass,” is, I think, a military term, denoting the posture of guards standing round a king for the defence of his person. The general sentiment, therefore, is this, — that God’s good-will towards the JUST ONE is to him, instead of the shields or spears of an armed band, surrounding his person to keep off the enemy.

PSALM VI.

A Penitential Prayer in the character of a sick person.

[Title—*To the Giver of victory. Upon the stringed instrument. Concerning the superabundance. A Psalm of David.*]

The supplicatory Psalms may be generally divided into two classes according to the prayer; which, in some, regards the public, and, in others, the individual. In those of the latter class, which is the most numerous, the suppliant is always in distress. His distress arises chiefly from the persecution of his enemies. His enemies are always the enemies of God and goodness. Their enmity to the suppliant is unprovoked. If it has any cause, it is only that he is the faithful servant of Jehovah, whose worship they oppose. They are numerous and powerful, and use all means, both of force and stratagem, for the suppliant’s destruction; an object, in the pursuit of which they are incessantly employed. The suppliant is alone,

without friends, poor, and destitute of all support but God's providential protection. When the great inequality between the suppliant and his enemies is considered, with respect to their different rank and fortunes in the world, it seems strange that one, so inconsiderable as he is described to be, should at all attract the notice of persons so greatly his superiors, or that having once incurred their displeasure, he should not be immediately cut off. But, although their malice is perpetually at work, their point is never carried. They keep him, indeed, in perpetual alarm and vexation, but they seem never to advance a single step nearer to the end of their wishes, viz. his destruction. The suppliant, on the other hand, often miraculously relieved, is yet never out of danger, though he looks forward with confidence to a period of final deliverance. If at any time he is under apprehension of death, it is by the visitation of God in sickness. And at those seasons the persecution of his enemies always makes a considerable part of the affliction. They exult in the prospect of his dissolution; upbraid him as deserted by his God; and, in the end, feel the highest disappointment and vexation at his recovery.

From these circumstances, which in the aggregate will not apply to any character in the Jewish history, there is good reason to conclude that the suppliant is a mystical personage; sometimes the Messiah, sometimes the Church, sometimes an individual of the faithful. The enemies, too, are mystical; — the devil, and the evil spirits his confederates, and atheists and idolaters, considered as associated with the rebellious angels. The sickness, too, is mystical. When the Messiah himself is the sick person, the sickness is his humiliation, and the wrath which he endured for the sins of men: When the Church is personated, her sickness is the frailty of her members. But in some Psalms, the sick suppliant is the believer's soul, labouring under a sense of its infirmities, and anxiously expecting the promised redemption; the sickness is the depravity and disorder occasioned by the fall of man.

Ver. 5, 6. "For in death," &c. The language, as it may seem, of despair: but not so when the expressions are critically analyzed. "Death" is an affection of the body, and of that only. שְׂאֵל is "the mansion of departed souls," where they

wait the general resurrection. The verb יָדָה properly relates to acts of public worship. The assertion therefore is, that the dead body has no remembrance of God at all, nor are there any public acts of worship in Sheol.

Ver. 7. " Mine eye consumed ;" rather, " is grown stiff."

Ver. 8. — " workers of iniquity ;" rather, — " dealers in vanity." The idolaters, who take occasion of the sick man's danger and alarm, to entice him over to their party, by the offer of relief through their arts of incantation. Their insidious attempts to seduce him rouse his mind, and revive his trust in God. This is the only reason that appears for the sudden transition from the language of despair to that of confidence and joy.

— " hath heard ;" rather, " hears," or " is hearing."

Ver. 9. — " hath heard," as before, " hears," or, " is hearing."

Ver. 10. " Let all mine enemies ;" rather, " All mine enemies shall be."

— " let them return and be ashamed suddenly ;" rather, — " they shall again suddenly be-brought-to-shame."

PSALM VII.

[A] Ver. 2.— " rending it in pieces, while there is none to deliver." *E. T.* The verb פָּרַק signifies not only to *rend*, or *break*, but also to *rescue by force*; (see Ps. cxxxvi. 24. and Lam. v. 8.) And in this sense the participle was understood in this place by all the ancient interpreters, unless Apollinarius be considered as an exception. Μὴ ὄντος λυτρομένου μηδὲ σώζοντος. LXX. Dum non est qui redimat, neque qui salvum faciat. Vulg. The Syriac is to the same effect. It should seem that, in the copies used by these translators, the whole line stood thus,

וַיִּצַּח פֶּרַק וַיִּצַּח מִצִּיל

As the line now stands in the Masoretic text, פָּרַק should be taken as the verb in the imperative :

Rescue, for there is no deliverer.

Having no helper among men, he prays that God would rescue him.

Apollinarius seems to have taken the word as a passive participle, rendering it *viribus confRACTUS*, and descriptive of the suppliant's own condition :

Μήποτ' ἐφαρπάξεις λέων ἐμὸν οἶά τις ἦτορ,
Πάμπαν ἀνάλκοντος, καὶ ἀμύντορος οὐ παρέοντος.

Perhaps, if we had the particulars of the depositions of the false witnesses against our Lord, we might find an appropriate application of these protestations to our Lord himself. καὶ may refer to some particular crime laid to his charge. But is it not possible, that our Lord may take to himself the false accusations of his servants, when things of which they are innocent are laid to their charge as Christians, as crimes to which their religion is supposed to lead them ;—as, at this very day, violences of which they are innocent are hourly laid to the charge of the émigré clergy of France, as Christians, by the atheistical government of that country, merely as a pretence for persecuting the Christian name? Messiah takes to himself these false accusations of his religion, and, in the shape of protestations of his own innocence, gives the lie to these accusers of the brethren, and threatens them with the Divine vengeance.

Bishop Horne's notion of this Psalm was not different from this, for he says, "it may be considered as the appeal of the true David and his disciples, against the grand Accuser and his associates."

[B] Ver. 4. —"Yea, I have delivered him," &c. *E. T.* This parenthesis not only intervenes awkwardly, but the characteristic parallelism of the Hebrew distich is altogether missing in this place. The substantive חֵלֶץ is twice used ¹ for *spoils stripped from the carcase of a slain enemy*. Hence it should seem that the verb חָלַץ may signify not only to *deliver*, but to *strip*, *spoil*, or *plunder*. Indeed its primary sense is *extrahere*, or *detrahere*. If the sense of *plundering* may be admitted, the proper parallelism will appear in the distich :

¹ Viz. Judges xiv. 19. and 2 Sam. ii. 21.

If I have made an ill return to him that was at peace with me,
Or, without provocation, have plundered my greatest enemy.

The verb חָלַץ in the Chaldee dialect confessedly bears this sense, *to spoil*. Houbigant's emendation, therefore, is unnecessary, though it consists only in a single transposition, אֶחָדָה for אֶחָדָה.

Dr. Durell thinks the passage may be thus rendered:

"If I have taken up arms without cause against my enemy."

He says the verb חָלַץ is so used Numb. xxxi. 3. xxxii. 17. 20. and 1 Chron. xii. 23, 24. But these places justify no such interpretation of the verb. It signifies, indeed, *to be armed*, or *accoutred for war*, but not, that I can find, *to arm against*.

——"him that was at peace with me." Two texts, Gen. xxxiv. 21. and 2 Sam. xx. 19. justify the sense in which the word שְׁלָמִי is taken here, and refute the criticism of Bishop Hare.

[C] Ver. 5. ——"lay mine honour." For יִשְׁכֵּן, Houbigant would read יִשְׁפֹּךְ.

[D] Ver. 8. ——"and according to mine integrity that is in me." *E. T.* "And according to mine integrity *render unto me*." *Chald.* Hence it should seem that a word is wanting in the Hebrew to answer to the Chaldee פָּרַע. Houbigant accordingly supplies גָּמַל. Or, perhaps, no word may be wanting, but the author of the Targum may have considered the imperative שִׁפֹּם as understood again after וּבְרָחִמִי.

Give sentence for me, O Jehovah, according to my righteousness,
And according to my integrity [give sentence] upon me.

[E] Ver. 9. "O let the wickedness of the wicked come to an end, but establish the just," &c. *E. T.*

In the first clause, the Psalmist desires, or affirms, the abolition of the wickedness of the impious. The parallelisms, in which the Hebrew poetry so much delights, require that, in the second clause, he should desire, or affirm, the establishment of the righteousness of the just. I suspect that a noun-substantive hath been lost out of this second clause, and I think the lost noun is to be found in the form of an useless

epithet in the next. I would, therefore, read the whole tristich thus,

יגמר נא רע רשעים
ותכונן צדקת צדיק
ובחן לבות וכליות אלהים

And I would render the whole to this effect :

Surely, the wickedness of the impious shall be brought to an end,
And the righteousness of the Just One shall be established,
And God shall explore the hearts and reins.

[F] Ver. 11. —“and God is angry ;” *E. T.* rather, with the ancient version, —“although he is not angry every day ;” i. e. his anger is not breaking forth upon every occasion, yet the season of judgment will surely come. Ὁ Θεὸς κριτὴς δίκαιος [καὶ ἰσχυρὸς καὶ μακρόθυμος] μὴ ὀργήν ἐπάγων καθ’ ἐκάστην ἡμέραν. LXX. Deus iudex justus, fortis et patiens; numquid irascitur per singulas dies? *Vulg.* Οὐ δεδαῶς τηγχεῖαν ἐκάσποτε μῆνιν ἐγείρειν. *Apollinar.*

[G] Ver. 12. —“If he turn not.” *E. T.* The subject of the verb *turn*, is the enemy mentioned in the singular number above in ver. 5. The same person who, in the same manner not expressed, is the subject of the verbs —“travaileth” —“hath conceived” —“brought forth,” in ver. 14. For the perspicuity of the sentence, it were best in English to supply the indefinite nominative, *the man*.

[H] —“levelled.” The verb דרך expresses the action of “taking aim :” and the following verb ויכננה, “the keeping of the weapon in the position of the aim taken.” See Psalm xi. 2.

[I] Ver. 13. —“he ordaineth his arrows ;” *E. T.* rather, “he will put his arrows in action.”

—“against the persecutors.” τοῖς καταμένουσ. LXX : which St. Basil expounds of those who are inflamed with evil passions and unbridled lusts, and are therefore fit for the fire of eternal punishment.

[K] Ver. 14. “Behold he travaileth,” &c. *E. T.* What follows is an ἐπιτίμιον uttered by the Psalmist in the prospect of the last end of the wicked.

—“he travaileth with iniquity ;” rather, “he is pregnant

with vanity;" i. e. he is a zealous defender of the idolatrous religion, or at least an opposer of the true. The idolatry of the vulgar, and the infidelity of pretenders to philosophy, and the impiety of Antichrist, every thing that is opposite in principle to the true religion, comes under the general name of "vanity."

—"he hath conceived mischief." He hath formed designs of persecuting and extirpating the true religion, and amuses himself with sanguine hopes of success.

—"and brought forth falsehood:" or, perhaps,—“but he shall bring forth delusion;" all his schemes shall end in disappointment of the hopes which he had formed of success and impunity. But all the ancient versions give the verb in the preterite,—“he hath brought forth falsehood,"—he has succeeded in spreading wide the falsehoods of atheistical philosophy.

PSALM VIII.

Thanksgiving for God's general mercies, in which the Psalmist (as he is interpreted by the Apostle) looks forward to the exaltation of human nature by the incarnation of our blessed Lord.

[Title—למנצח על הגתית. *To the Giver of victory, concerning the wine-press.*]

Ver. 2. See Joseph Mede's Discourse upon this second verse.

—"and the avenger," מתנקם. —“the self-tormenter," i. e. Satan. See Parkhurst under נקם.

Ver. 3. —“thy heavens." For שמים, Kennicott would read שמש “the Sun." It is certainly strange, that the sun should be omitted, when the moon and the stars are so particularly mentioned: and yet there is an elegance in the mention of the heavens generally, before the enumeration of the several bodies. Were I to venture upon any alteration, the word שמים should keep its place, and the word שמש should be inserted between אצבעתיך and ירח.

When I consider thy heavens,
The works of thy fingers,
The sun, the moon, and the stars¹
Which thou hast formed.

Ver. 5. "For thou hast made him a little lower than the angels;" rather,

"Thou hast *somewhat* abased him in comparison of angels,
But"—&c.

—"somewhat abased him." Some little matter made him deficient. The word מעט may render either, "*somewhat*" or "*a little while*." See the Margin, Heb. ii. 6.

Ver. 7. "All sheep and oxen," &c. See Bishop Horne's excellent paraphrase of this verse.

PSALM IX.

[A] Houbigant reads the title of the Psalm thus :

למנוחה, : עלמות לבן : מומור לדוד

"To the precentor. The Mysteries of the Son. A Psalm of David." And so the LXX. Ὕπὸ τῶν κρυπλῶν τοῦ υἱοῦ. The reading of עלמות in one word is confirmed by many MSS.

[B] Ver. 4. "Thou hast past sentence for me and done me right." I cannot render the original *verbatim*, because I cannot find one verb in the English language to govern both the nouns, "sentence," and "right."

[C] Ver. 6. "Desolations have consumed," &c. The verb מן is active; its subject, הרבות; and האויב its object. See Abp. Seeker and Bishop Lowth, upon this passage, in Merrick's Annotations.

[D] Ver. 12. "When he maketh inquisition for blood," &c. i. e. When God requireth the innocent blood of Jesus at the hand of the Jews, his murderers, he will not forget the peoples,

¹ Bishop Horne accounts for the absence of the sun, by supposing the Psalmist, when he indited this Psalm, to have had before his eyes the heavens as they appear by night.

but will manifest himself to them, mindful of the original promises. When the Jews are cast off, the Gentiles shall be grafted in. Observe the difference between עַמִּים and גוֹיִם.

[E] Ver. 13. "Take pity upon me," &c. The transitions from triumph, as a person delivered, to prayer and complaint, as a person in distress, and the contrary, are very remarkable here, and throughout the sequel of the Psalm; and may seem, to an inattentive reader, to give an air of inconsistency to the whole composition. But, in truth, they are natural and necessary to the Psalmist's situation, whose actual condition was that of the deepest distress, while he looked forward with the utmost confidence of hope to a distant period of ease, enjoyment, and glory. A person so situated could not but talk this mixed language of dejection and triumph, as his mind transferred its thoughts from the sense of present distress to the contemplation of future happiness.

In the 12th verse, the Psalmist, having mentioned it as a part of the divine character, that God forgetteth not the cry of the helpless, naturally thinks upon his own helpless state, and in the 13th and 14th verses, cries for deliverance. The promise of the overthrow of the faction, which were the principal instruments of his affliction, recurring to his thoughts, he breaks out again in the 15th verse in strains of exultation.

[F] Ver. 14. — "in the gates of the daughter of Zion." This mention of Jerusalem shows, that this Psalm was composed after that Jerusalem was become the metropolis of Judea and the seat of her kings; which entirely refutes the opinion, that it was written upon occasion of David's victory over Goliath; an opinion which, perhaps, needs no other confutation, than the evident want of any clear allusion to that transaction in the whole Psalm.

[G] Ver. 18. — "not perish for ever." The negative אֵל, which occurs in the first branch of the distich, influences the verb in this.

This whole Psalm seems naturally to divide into three parts. The first ten verses make the first part; the six following, the second; and the remaining four, the third.

The first part is prophetic of the utter extermination of the irreligious persecuting faction. The prophecy is delivered in the form of an *ἐπινίκιον*, or song of victory, occasioned by the promise given in the 15th verse of the xth Psalm; and, through the whole of this song, the Psalmist, in the height of a prophetic enthusiasm, speaks of the threatened vengeance as accomplished.

The second part opens with an exhortation to the people of God to praise him, as the avenger of their wrongs, and the watchful guardian of the helpless; and as if the flame of prophetic joy, which the oracular voice had lighted in the Psalmist's mind, was beginning to die away, the strain is gradually lowered, and the notes of triumph are mixed with supplication and complaint; as if the mind of the Psalmist were fluttering, as it were, between things present and to come, and made itself alternately present to his actual condition and his future hope.

In the third part, the Psalmist seems quite returned, from the prophetic enthusiasm, to his natural state; and closes the whole song with explicit but cool assertions of the future destruction of the wicked, and deliverance of the persecuted saints, and prays for the event.

PSALM X.

[A] Ver. 1. —“in critical times,” לעתות; “in time of trouble בצרה. בצרה is the substantive צרה under its own preposition ב, and is not well rendered as a genitive following עתות. Ὑπεροψᾶς ἐν εὐκαιρίαις, ἐν θλίψει. LXX.

[B] Ver. 2. —“subtleties.” I choose this ambiguous word; being in doubt whether the petition against the wicked be, that they may be ruined by their own stratagems against the righteous, or that they may be the dupes of their own atheistical speculations upon moral and religious subjects. It seems to me that the word מומות may signify either “crafty tricks” or “refined theories;” and in this latter sense it is used in the fourth verse.

[C] Ver. 3. “Truly the impious is mad,” &c. Archbishop Secker places a full stop at ברך. He takes נאץ for a verb (not

a participle), making רשע, in the next line, its nominative. He renders this and the following verse to this effect:

The wicked is mad upon his own heart's desire,
 Blessing his gains.
 The wicked in the pride of his countenance despiseth Jehovah.
 No inquiry will be made; there is no God, in all his thoughts.

[D] Ver. 5. "His ways;" for דרכו read with Houbigant דרכיו.

[E] Ver. 8. The Psalmist passes to another part of the atheistical oppressor's character, viz. that he will descend to the meanest arts and stratagems against the most helpless objects.

—"in the villages." It should seem, that for הוצרים the LXX. read עשירים. "He sitteth in the ambush of the rich:" i. e. He always takes part with the great in the oppression of the helpless. But Houbigant would read בחרצים *in foreis*. But what authority he has for this sense of the word חרץ I know not. Symmachus and St. Jerome certainly read thus, ישב מארב בחרצים, and they both render מארב as a participle. "He sitteth prowling about the farm houses." This I take to be the true reading, and the true rendering. The image is that of a beast of prey of the lesser order, a fox or a wolf, "lying upon the watch" about the farm-yard in the evening.

—"his eyes are privily set," *E. T.* or "hide themselves." For יצפנו from the root צפן "to hide," I would read יצפיון from the root צפה "to look out." "His eyes are always upon the watch for the poor." See Psalm lvi. 6. Bishop Hare thought of this emendation, but judged it unnecessary. The LXX. and St. Jerome both had some word which they referred to the root צפה not to צפן.

[F] Ver. 10. —"the bulwark of the oppressed." For חלכאים, Houbigant would read לחכאים. And he renders the whole verse thus: "And the helpless man [ירכה] is cast down, and falls, בבעצמיו with all his substance, לחכאים into the snares." The emendation is ingenious, and might be admitted, if this sense of the word חכאים could be justified. Doubtful of this, I write חלכאים with the Masora as two words חל כאים, which I translate "the bulwark of the oppressed."

[G] Ver. 15. —"seek the impious, and find him not."

These are the oracular words, corruptly written in the original, and for that reason ill translated. For רשעי ובל, read רשע ובל. In three MSS. of Kennicott's the ו is omitted. Bishop Hare, I find, proposed to join the ו to בל, and Archbishop Secker approved the emendation.

[H] Ver. 16. —“out of his land.” Upon this expression Mudge, as it should seem, builds his opinion, that the oppressors, described in this Psalm, were some public enemies of the Jewish nation; conceiving that “God's land” must be the land of Judea.

PSALM XI.

[A] Ver. 1. —“flee sparrows to your hill.” Sparrows צפור. This word, like most names of animals in the Hebrew language, signifies either the individual or the species. And as the name of the species, it may be used in the singular number for many individuals; and thus used, it may be constructed with plural verbs, adjectives, and pronouns, as here. The expression I take to be proverbial, denoting a situation of helplessness and danger, in which there was no hope of safety but in flight. It is in this place, the insolent taunt of the persecutor over the defenceless saint.

PSALM XII.

This Psalm consists of three parts. The first two verses make the first part; the three following, the second; and the three remaining, the third. The first part is complaint; the second, recollection of God's promise; the third, trust in the promise.

[A] Ver. 1. —“godly sort.” חסיד is here used, though in the singular number, as a collective noun, the name of a whole species. I render it, therefore, “the godly-sort,” not as I usually render this singular noun, “the godly-man,” or, “the godly-one.”

[B] Ver. 3. “(Every) tongue.” I insert the word “every,” because I conceive the adjective כל to belong as much to לשון as to שפתי.

—“speaking proud things,” i. e. talking big.

[C] Ver. 5. —“I will put (every one) in safety,” &c. Perhaps this line might be rendered thus:

I will put in safety him for whom the snare is laid.

The pronoun אשר being understood after בישע, and the verb יפיד taken impersonally.

[D] Ver. 8. —“getting them out of the way.” I think סביב may signify *on one side, out of the way*.

[E] —“are exalted.” For כרום the copies followed by the LXX. seem to have given כרוֹמֶן κατὰ τὸ ὑψος σου.

PSALM XIII.

A Prayer of the Church, or of a believer, for deliverance from the atheistical faction.

Title—*To the Giver of victory, an ode of [or for] David.*

Ver. 2. —“take counsel in my soul.” For עצות Bishop Hare would read עצבות. “How long shall I have vexation in my soul?” The emendation is probable.

—“daily,” after ימים the Alex. LXX. supply ולילה—“day and night.”

Ver. 4. —“prevailed against him, and those,” &c. For יכלתו צרי, Dr. Durell reads, יכלתי וצרי. The emendation is unnecessary.

PSALMS XIV. AND LIII.

Title of Psalm XIV.—למנוצח לדוד. *To the Giver of victory. Of [or for] David.*

Title of Psalm LIII.—למנוצח על מחלת משכיל לדוד. *To the Giver of victory. Upon the diseases [i. e. the moral diseases of the world.] A Lesson of [or for] David.*

These two Psalms appear to be but different copies of the same song. Whatever might be the special occasion of the

composition, the general subject of the Psalm is the extermination of the irreligious faction. The fourth verse manifestly alludes to the tyranny of some atheistical idolatrous power in the world; and the last verse, referring to the restoration of the Jewish people in both branches, and to the going forth of the salvation from Zion, points, without ambiguity, to the last ages.

In the Hebrew they are as follow,—

PSALM XIV.

- למנצח לדוד
אמר נבל בלבו אין אלהים
השחיתו התעיבו עליה אין עשה טוב :
- 2 יהוה משמים השקיף על בני אדם
לראות היש משכיל דרש את אלהים :
- 3 הכל סר יחדו נאלחו
אין עשה טוב אין גם אחד :
- 4 הלא ידעו כל פעלי אין
אכלי עמי אכלו לחם
יהוה לא קראו :
- 5 שם פחדו פחד
כי אלהים ברור צדיק :
- 6 עצת עני תבישו
כי יהוה מחסדו :
- 7 מי יתן מציון ישועת ישראל
בשוב יהוה שבות עמו
יגל יעקב ישמח ישראל :

PSALM LIII.

- למנצח על מחלת משכיל לדוד :
אמר נבל בלבו אין אלהים
השחיתו והתעיבו על אין עשה טוב :

2 אלהים משמים השקיף על בני אדם
לראות היש משכיל דרש את אלהים :

3 כלו סג יחדו נאלחו
אין עשה טוב אין גם אחד :

4 הלא ידע פעלי און
אכלי עמי אכלו לחם
אלהים לא קראו :

5 שם פחדו פחד לא היה פחד
כי אלהים פור עצמות חנך

6 הבישתה
כי אלהים מאסם :

7 מי יתן מציון ישעות ישראל
בשוב אלהים שבות עמו
יגל יצקב ישמח ישראל :

[A] Ver. 1. —“they are abominable in their frolics,” Mudge. But, in the liiid Psalm, the noun על would be better rendered by “profligacy” than by “frolics.”

[B] Ver. 3. “They all.” Ps. liii. “Every one of them.” The true reading, in both places, I should guess to be הכל. —“no not one.” Here the LXX. add all that we read, Rom. iii. 13, 14, 15, 16, 17, 18. But in the parallel place of Ps. liii. we find no such addition.

[C] Nothing of this in the liiid Psalm, either in LXX. or Vulgate.

[D] Ver. 4. —“devourers of my people. They eat bread.” Mudge.

[E] Ver. 5. “There they are thrown into terror.” The LXX. add here in the xivth as in the liiid Psalm, “where no fear was.”

The Psalmist, passing from the delineation of the atheistical oppressor's character to the prediction of his future punishment, speaks of the consternation that shall seize him, when he shall perceive the deliverance of the righteous by the helpless one, the instrument of God, approaching, in the usual language of prophecy, as a thing that hath already taken place. The reason of this use of the perfect tense, in speaking of

future things, in prophetic poetry, seems to be this: That a scene, typical of futurity, is presented to the prophet's imagination, and what he sees in that scene he speaks of as done. Thus, in the present instance, while the Psalmist, in the latter part of the fourth verse, describes the oppressive character of the infidel or idolater when in power; a scene suddenly breaks upon his fancy, signifying the reverse of fortune between the oppressor and the oppressed. He sees, perhaps, a numerous army, led on by a great conqueror, seized with a sudden panic, upon the point of an engagement with a far inferior force. The panic has taken place. The prophet perceives that God has sent it upon them. He concludes, that the well-concerted schemes of the weaker force cannot but prove successful. He speaks of the panic which he sees, in the perfect time;—of the victory which he expects, in time future. "They are dismayed.—The stratagems of that weak band will take effect, and put them to shame."

The particle **וְ** is used demonstratively, in reference to the scene which lies before the inspired poet's fancy. "See there!"

[F] Ver. 6. "You have shamed the counsel of the poor." For **תְּבִישׁוּ**, of which no sense can be made, read **תְּבִישׁוּם**, "the counsel of the helpless man shall put *them* to shame." The parallel passage in Psalm liii. in which the verb **הִבִּישְׁתָּה**, in the second person, is evidently addressed to the righteous party, or their leader, in some measure justifies the alteration.

LIII. 5. —"of him that encampeth against thee." *Ἀνθροπαρέσκαων*, LXX. Houbigant upon this authority would read **חָפָה**. If I were to propose any alteration, it should be to read **תִּנֵּךְ** instead of **תִּנְךָ**, and to divide the lines thus:

כִּי אֱלֹהִים פֹּרַעַצְמוֹת :
תִּנֵּךְ הִבִּישְׁתָּה כִּי אֱלֹהִים מֵאֵסָם

Truly God hath dissipated strength.
Thou hast put to shame a-trained-army¹,
Because God with-scorn-hath-rejected-them.

¹ Compare Gen. xiv. 14.

“Thou.”—The leader of the righteous band is addressed. The obscurity, which arises from addressing the discourse to a person not described or mentioned in the preceding part of the song, is not unsuitable to the prophetic style.

—“a-trained-army.” The adversaries of Christianity, upon its first appearance, were, like disciplined troops, furnished with all the regular instruments for their own defence and the annoyance of the enemy. They had power, authority, friends, credit. They were accomplished in the Hebrew theology, and in Greek philosophy and eloquence. And in the latter ages, the irreligious will probably be well provided with all the worldly means of strength;—numerous armies of the best troops, able generals, and ministers of consummate skill in the lists of wicked unprincipled policy.

PSALM XV.

An Ode of David. True godliness described as distinct from the ritual.

This Psalm, in its general subject, bears some resemblance to the vth; the doctrine of both being this, that righteousness is the qualification which alone may fit any one to be a guest in God's tabernacle. They differ, however, in this, that the xvth Psalm has no allusion to any particular offices of the Levitical priesthood.

Ver. 4. —“a vile person is contemned;” rather, “the reprobate is vile.”

PSALM XVI.

[A] Ver. 2, 3. “I have said unto Jehovah,” &c. For אמרת read with the LXX. Bishop Hare, and many MSS. אמרתי. “I have said.”

—“my goodness extendeth not to thee.” *E.T.* This passage is obscure, and may be suspected of corruption. Bishop Hare would omit בל, which would make the sense, “My goodness is [due] to thee.” Houbigant, not expunging בל, would change עליך into בלעריך. “My goodness is nothing

without thee." Bishop Lowth seems to approve Houbigant's emendation, which he says is supported by Chald. Syr. Symmachus, and Jerome. The version of the LXX. leads, I think, to an easier emendation, which will give as good a sense. For בל יעילך read בל עליך. "My goodness is of no profit to thee," i. e. I am an unprofitable servant; thy kindness to me is gratuitous.

The chief objection to be made to this emendation of the text, I take to be this; that the noun טובת, being feminine (for I take it for the nominative singular in regimen of the suffix), requires the feminine form of the verb. And to put the verb in the feminine form, would be a considerable deviation from the present text. But the discord of the verb and the noun is so frequent, when the noun is any thing which belongs not naturally to either sex, that this objection is in truth of little weight. However, if it might be supposed that the original reading was this, which indeed would be the best of all, טובתי בל תועילך, it were easy to trace the progressive errors by which the text would be brought to its present form.

1. טובתי בלתי עליך No space being left between words in the old MSS. the first error was nothing more than a mistake of a ת for a י. The second was only the transposition of a י; which might be intentional, to produce a significant word; a word in itself significant, though not obviously connecting with any thing that precedes or follows. The third error was only the omission of תי, considered as a prolongation of the negative בל, not affecting the sense.

Ver. 3. "But to the saints," &c. Read with LXX., or rather with the Vulgate,

לקדושים אשר בארצו המה
יאדיר יהוה כל חפצי בם

For the saints that are in *his* land,
Jehovah hath gloriously-accomplished all my-good-wishes towards them.

David, personating the Messiah in his sacerdotal character, says, 'Although my goodness is of no profit unto thee, yet thou hast granted, in the most ample manner, all that I can ask

or wish, for the saints in thy land, the true members of the Christian Church, the heirs of the spiritual Canaan.' Even of the perfect righteousness of the man Christ Jesus,—of his righteousness as a man,—it may be said with truth, it ought to be said, that 'it was of no profit unto God.' Nothing was added to the Divine Nature by the virtue of the Man to whom the Word became united; nothing was added to its glory by his virtue; nothing was added to its happiness by his enjoyments in his exalted state. His righteousness and his exaltation are a display of the divine goodness and power, in that wonderful instance; no acquisition of goodness and power not enjoyed before.

Although these alterations of the text, and the rendering founded upon them, are not without the authority of the ancient versions, especially of the LXX. and the Vulgate, I am, after all, disposed to think, that the text, as it stands, admits a very good meaning:

2 אמרתי ליהוה אדני
אתה טובתי בל עליך :

3 לקדושים אשר בארץ המה
ואדירי כל חפצי בם :

2 I have said unto Jehovah: O Lord,
Thou art my Good;—not besides thee, i. e. I have no other good besides thee.

3 For the saints, which are in the land,
And my glorified ones, all my delight is in them.

In the second verse, the final word of the first clause טובתי is understood to be repeated as the first of the following clause. If it were actually repeated thus,

אתה טובתי : טובתי בל עליך

the sense would be clearly what I offer.

In the third verse, the ל prefixed to קדושים is carried over to אדירי by the force of the copulative ו. I am inclined to rest in this as the true exposition of the passage. Though I con-

fess it is an objection of some weight, that it is strange, if this be the true construction, it should be missed by the LXX. and Vulg. and not fully comprehended, as it should seem, by the Syriac interpreter or the Chaldaic.

[B] Ver. 4. "They shall multiply their sorrows, who betroth themselves to another," i. e. who go a whoring after other gods. See Cocceius *in voce* מדר.

The Messiah is no priest to intercede for them who revolt from God to idols.

[C] Ver. 5. — "my measured portion;" literally, "the part of my cup." But מנה denotes, I think, "a part" in the sense of quantity defined by measure, weight, or count. The sentiment is, that Jehovah is in such sort the Messiah's allotted portion, that Messiah refuses all connexion and intercourse with those who engage their fealty to any other god.

[D] Ver. 7. — "my secret thoughts." Kennicott.

[E] — "my tongue;" literally, "my glory." LXX. and Vulg. Compare Psalm xxx. 12. See Merrick's Annotations.

PSALM XVII.

A Prayer of a Believer, or, perhaps, of the Church in the character of an individual, for deliverance from the Atheistical conspiracy.

חפלה לדוד *A Prayer of David.*

Ver. 1. "Hear the right, O Lord." Jerome has *Audi Deus justum*, as if his copies gave צדיק instead of צדק. I am much inclined to adopt this reading, which Aquila too seems to have followed; it being clear that the Messiah himself is the speaker in this Psalm, Bishop Horne, in his Commentaries, having put this out of doubt.

Ver. 2. "Let my sentence come forth from thy presenee;" i. e. "be thou, O Jehovah, my judge in thine own person."

—"let thine eyes behold." The LXX. render the pronoun of the first person, οἱ ὀφθαλμοί μου ἰδέτωσαν εὐθιότητας.

Aquila, Symmachus, and Theodotion, concur in this rendering. The sentiment, according to this reading, is, that there was no hope of seeing any justice done in the world, till God should do it himself.

Ver. 3. —“find nothing: I am purposed that my mouth shall not transgress.” *Καὶ οὐχ ἐυρέθη ἐν ἐμοὶ ἀδικία.*—LXX. Bishop Hare would read *בִּלְחַמִּי בִּי וְמָחִי*. But the words perhaps may bear the same sense without the insertion of *בִּי*, if *וְמָחִי* be taken as a noun substantive, with the suffix of the first person, and that suffix be rendered “of mine.”

Thou hast tried me. Thou shalt find no wicked deeds of mine.
My mouth shall not transgress.

Ver. 4. —“concerning the works of men, by the word.”
Rather,

My mouth shall not transgress on account of the works of men,
By the word.

Ver. 6. —“for thou wilt hear me;” rather, “for thou art used to hear me.”—Mudge.

Ver. 7. “Show thy marvellous loving kindness.” *Θαυμάστωσον*, LXX.; from the root *פלא*. And *הפלא* is the reading of many MSS. But without any alteration of the verb, I would rather read *הפלה חסידך*, “distinguish,” i. e. separate or glorify “thy Holy One.” Perhaps the plural *חסידך* might be still preferable; that the petition may be for the saints in general, for their final separation from the ungodly, and their glorification. The singulars *צדיק* and *חסיד* in the books of the Psalms, have a constant reference to our Lord individually.

—“O thou that savest by thy right hand,” &c. The order of construction I take to be this, *מִשִּׁיעַ מִמֶּתְקוֹמֵיהֶם חוֹסֵים*, —“O thou that savest from conspiring-foes them that seek shelter under thy right hand.”

Ver. 10. “They are inclosed in their own fat.” Read with Houbigant and Kennicott, (posth.) *עַל חִבְלֵמוֹ סָגְרוּ* —“They have closed their net upon me.”

Ver. 11. “They have now compassed us in our steps.”—Kennicott found in some MSS. *אֲשֶׁרֵינוּ O felices nos.* For

סבבנו the Keri gives סבבנו. If the true reading be סבבנו, the first person plural with the suffix of the third, this whole line is the exulting speech of the Psalmist's enemies.

"O lucky we! at last we have encompassed him;" namely, in the toils. Or, reading סבבנו, "they have encompassed him," i. e. the huntsmen; and this is the speech of the great men, the masters of the huntsmen.

—"they have set their eyes bowing down to the earth." This is the attitude of huntsmen taking aim at an animal upon the ground. The whole imagery, in this and the two preceding verses, is taken, as Mudge and Kennicott well observe, from hunting. In the 9th verse, the sportsmen beat the field, and spread their nets. In the 10th, they draw the nets. In the 11th, they exult in their success, and take aim at the prey. But these last words may be rendered, with Bishop Horne, "they have fixed their eyes [upon me] to lay [me] prostrate on the earth."

Ver. 12. "Like as a lion," &c. The margin gives the literal translation of the Hebrew words, viz. "the likeness of him is as a lion that desireth to ravin."

Ver. 13. "Cast him down." The LXX. have happily expressed the exact import of the Hebrew word, ὑποσκέλισον αὐτὸν, "make him sink upon his knees."

—"deliver my soul from the wicked which is thy sword, from men which are thy hand." Or, "deliver my soul from the impious one, by thy sword,—from mortals, by thy hand." However, the common version is not indefensible.—See Merriek's Annotations.

—"Their portion is in this life," חלקם בחיים. The plural noun חיים is frequently used to denote "life" in the highest sense, i. e. "immortality." It is also used for "the whole extent of a man's natural life;" as the life of Abraham, the life of Sarah, &c. But it appears very improbable that this word, which seems most properly to signify life in the highest sense, (as in Psalm xvi. 11.) should also be used to denote the present life, as distinguished from the future; in which sense it is generally understood here. In the word בָּחַי, in Gen. xxvii. 36. the second י is certainly the suffixed pronoun of the first person singular. In this passage, the LXX. either took the

final ם for the suffix of the third person plural, or they read בודיהו. With this reading I think the passage may be rendered,

All goes smoothly with them in their lives.

—“All goes smoothly with them;”—either בל is the verb used impersonally, or a noun denoting a life of worldly happiness and pleasure, under the image of “smoothness.”

Ver. 15. —“when I awake with thy likeness,” literally, “when thy likeness is awakened,” *ἐν τῷ ὀφθῆναι τὴν εἰκόνα σου*. LXX.—See Numbers xii. 8.

PSALM XVIII.

למנצח.

The title of this eighteenth Psalm might be thus rendered: “To the giver of victory.” “[A Psalm] of the servant of Jehovah, the beloved, who spake unto Jehovah the words of this song, in the day that Jehovah delivered him from the hand of all his enemies, and from the power of hell.”

The Syriac intitles it, “A thanksgiving upon the ascension of Christ.”

The whole Psalm may be divided into five parts.

Part I. Consisting of the first three verses, is the proem of the song.

Part II. Celebrates miraculous deliverances from a state of affliction and distress. This part consists of sixteen verses, extending from the fourth to the 19th inclusive.

Part III. Thanksgiving; five verses. 20—24.

Part IV. Celebrates success in war; eighteen verses. 25—42.

Part V. The establishment of the Messiah's kingdom; eight verses. 43—50.

Ver. 4. “The sorrows of death.” According to the reading in 2 Samuel xxii. 5. “the breakers of death.” The metaphor is taken from those dangerous waves which our mariners call white-breakers.

—“compassed me,” rather, “came fast upon me.”

Ver. 11. —“dark waters;” rather, according to the reading in the parallel place in Samuel, “a mass of waters.”

Ver. 13. —“ hail-stones and coals of fire.” I see no reason to think with Houbigant and Kennicott, that these words are a repetition from the former verse; I rather think that this is their true place, and that they have crept into the former verse from this. Hail and lightning are the proper concomitants of the thunder mentioned in the former part of this verse. Nor can I agree with Kennicott that בָּרְרִי is a corruption of בָּעָרִי.

Ver. 15. —“ the channels of waters; ” rather, “ the channels of the sea,” as in the parallel place in Samuel.

Ver. 23. “ I was also upright before him; ” rather “ I was also loyal to him,” literally, “ perfect with him; ” i. e. perfectly attached to him against idolatry and atheism; wholly devoted to God, without any mixture of idolatry or wilful disobedience.—See Mudge.

Ver. 34. —“ so that a bow of steel is broken by my arms; ” rather, “ thou hast made my arms like a brazen bow.” LXX. Vulg. Jerom. Kennicott in one MS. found נִתְחַה.

Ver. 35. —“ thy gentleness,” עֲנוּתְךָ. Houbigant observes, that this word never signifies “ the divine merey,” but “ the meekness of a good man in enduring sufferings.” He therefore proposes עֲנוּתְךָ or עֲנוּתִיךָ, as the true reading. But as עֲנוּתְךָ occurs both here and in the parallel place in Samuel, a change is not easily to be admitted. Why may not עֲנוּתְךָ signify “ thy humiliation,” i. e. the humiliation laid upon me by thy providence? So the LXX. seem to have understood the word. They render it ἡ παιδεία σου in this place, and in Samuel ἡ ὑπακοή σου; and in this sense Kennicott took it. — See Kenn. posth.

From the Version of the LXX. it should seem that a word and a whole line is lost in the Hebrew text.

Καὶ ἡ παιδεία σου ἀνάρθρωσέ με [εἰς τέλος,
Καὶ ἡ παιδεία σου αὐτή με διδάξει.]

Et disciplina tua correxit me [in finem;
Et disciplina tua ipsa me docebit.] Vulg.

Ver. 40. —“ that I might destroy.” The LXX. render the verb in the second person. See Houbigant.

Ver. 42. —“ cast them out.” *λανῶ*, LXX. אֲדָקֵם parallel place in Samuel.

Ver. 45. —“ fade away.” Houbigant’s emendation יִבְהֹלֵי for יִבְלוּ is very plausible.

Ver. 48. —“ the violent man.” No particular person is meant, but the cruelty of persecutors in general.

PSALM XIX.

לִמְנַצַּח מִזְמוֹר לְדָוִד.

A Song of praise — The topics, Creation and Revelation.

Ver. 3, 4.

There is no speech, no words,
No voice of them is heard :
[Yet] their sound goes throughout the earth.

Ver. 4. —“ their line.” קוֹם, “ their sound.” *φθόγγος*, LXX. *sonus*, Jerom. and Vulg. And to the same effect all the ancients, except Aquila, from the Arabic sense of the word. Or, with the English Geneva, “ Their line is gone forth through all the earth, and their words into the ends of the world.”

Upon this the marginal note is, “ The heavens arc as a *line* of great capital letters, to show unto us God’s glory.” But the Apostle’s citation seems rather to support the Arabic sense of קוֹם in this place. And it is to be remarked, that מְלִים are “ words spoken,” not “ written words.” But, perhaps, the true rendering is,

Their extension goeth forth over the whole earth,
And their terminations [are] at the end of the world.

Ver. 5. —“ out of his chamber,” or, “ from under his veil.” See the marginal notes of Queen Elizabeth’s Bible.

Ver. 7, 8, 9. “ The law—the testimony—the statutes—the commandments—the fear—the judgments.”

Of all the interpreters, Castalio has, I think, the best expressed the distinct import of each of these Hebrew words.—

תורה, *lex*; the perceptive part of revelation. ערות, *oraculum*; the doctrinal part. פקודי, *mandata*; things given in charge to particular persons upon particular occasions. מצות, *disciplina*; the general body of the divine law and doctrine. יראת, *metus*; religious fear. משפטי, *sententiæ*; the civil statutes of the Mosaic law, more particularly the penal sanctions, and the rules for deciding questions of property, and suits for damages and trespasses.

Ver. 12. —“secret faults;” or, “from disguises, concealments, or dissimulations,” i. e. from hypocrisy.

Ver. 13. “Keep back thy servant also from presumptuous sins;” rather, “Preserve thy servant also from the proud,” i. e. from tyrannical governors, i. e. from evil spirits.

—“the great transgression;” rather, “the great apostasy.”

Ver. 14. “Let the words, &c. be;” rather, “The words, &c. shall be.”—“Keep me from hypocrisy and from the suggestions and enticements of evil spirits: let them not get dominion over me: then I shall be upright, &c. and then my words and my thoughts will be acceptable in thy sight,” &c.

PSALM XX.

למנצח מומור לדוד. — *To the Giver of victory.*

An Ode of David.

The Church's trust in God's protection of the Messiah.

Ver. 5. “We will rejoice in thy salvation;” rather, “Let us rejoice,” or, “We shall rejoice for the deliverance of thee.”

—“set up our banners.” *μεγαλυνθησόμεθα*. LXX. It should seem that, for נגלל, they read נגלל; which Houbigant and Bishop Lowth approve. But I see no sufficient reason for altering the text. The sense is, “we will take the field against our enemies, in full reliance upon God's assistance.”

Ver. 6. —“With the saving strength of his right hand;” literally, “In powers [or in strengths], salvation of his right hand.” *Ἐν δυναστείαις σωτηρία τῆς δεξιᾶς αὐτοῦ*. LXX.—that is, “In all situations of power and strength, whatever a

man's natural means of deliverance may be, his preservation must be the work of God's right hand." This seems to be the best exposition of this line, which is a clause by itself, not a part of the preceding sentence. **ישע** is a noun substantive, the subject of the verb substantive understood. The "chariots and horses" mentioned in the next verse are expositive of **גבורות** in this line; and all that follows of the Psalm is an amplification of this general sentiment.

Ver. 8. ——"remember the name." But "we, in the name of Jehovah, of our God, will acquire reputation;" or, "make ourselves remembered." If the verb **נוכיר** may bear this sense, as it should seem it naturally may, there is no necessity to change it for **נגביר**, which Bishop Lowth proposes upon the authority of the LXX.

Ver. 9. "Save, Lord, let the king," &c.; rather, "Jehovah hath saved the king, and will," &c.

PSALM XXI.

למנוח ממוזר לדוד.

[A] Ver. 4. Or, "the extent of days." I suspect that **ארך ימים** is a phrase for "the whole extent of infinite duration."

[B] Ver. 6. "Thou hast gladdened him with the joy [that is] with thy presence;" i. e. "with thyself," according to the frequent import of **פני**. See Exodus xxxiii. 14, 15.

[C] Ver. 8. ——"thy right hand," &c. Dr. Kennicott found in one MS. which he esteemed of high authority, **ימין תמצא לכל שואך**. This reading makes a similarity of construction in the two parallel lines.

[D] Ver. 9. "Thou shalt make them like a furnace of fire," &c. Dr. Kennicott, in three MSS. if not in four, for **בתור**, found **בתור**. But the common reading seems preferable. It describes the smoke of the Messiah's enemies perishing by fire, ascending like the smoke of a furnace. "The smoke of their torment shall ascend for ever and ever."

—"in the time of thine anger;" *E. T.* more literally, "in the time of thine appearance;" that is, referring the promise to the Messiah, "in the time of thy manifestation." The pro-

misc is, that, when the Messiah, after his humiliation, should be exalted, and his glory displayed to the world, then his enemies should be destroyed.

[E] Ver. 12. "Therefore thou shalt make them turn their backs," &c. In defence of this sense of שׁוּבוּ, see Merrick's Annotations.

—— "a steady aim." I take כּוֹן to be a technical term of archery, to express "the act of taking aim" at a particular object. See Psalm vii. 13.

PSALM XXII.

למנצח על אילות
השחר ממור לדוד

[A] Ver. 1. —— "burden of my loud complaint;" —— "the words of my roaring," *E. T.* From the version of the LXX. it should seem, that for שִׁנְאוֹתֵי שִׁנְאוֹתֵי their copies had שִׁנְאוֹתֵי. The text, as it now stands, may be thus rendered as in my translation:

My God, my God, why hast thou forsaken me?

Withdrawing thyself from helping me, is the burthen of my loud complaint.

i. e. This expostulation is my constant complaint; דְּבַרִּי שִׁנְאוֹתֵי. So דְּבַרִּי שִׁיר "the burthen of the song," i. e. the universal cry. Judges v. 12.

[B] Ver. 2. —— "no relief is given me;" —— "and am not silent," *E. T.* Rather, "and am not silenced;" literally, "there is no silencing for me;" nothing is done to give me ease. *Sensus est, Nihil solatii eum sentire, quod ejus animum tranquillet.* Cocceius.

[C] Ver. 3. "But thou, inhabiting holiness, the praise of Israel." —— "Inhabitest holiness," a phrase not unlike that of the Platonists, by which they describe the immutability of the Father, Ὁ μένων ἐν ἑαυτοῦ ἡθελ.

—— "the praise of Israel;" i. e. the theme of Israel's praise. Σὺ δὲ ἐν ἀγάπῃ κατοικεῖς, ὁ ἑπαινος τοῦ Ἰσραήλ. LXX.

[D] Ver. 13. —— "like the ravening, roaring lion." Bishop Hare's emendation, כְּאַרְיֵה for כְּאַרְיֵה is confirmed by the LXX.,

Jerome, Vulgate, and the MS. 530, collated by Bruns at Bononia.

[E] Ver. 14. The verb, נשפך, I apprehend, describes "the state of fluidity," which is an image for that state of extreme debility, in which the frame has no power to support itself.

[F] Ver. 16. "Truly many dogs surround me." "Οτι ἐκύκλωσάν με κύνες πολλοί. LXX. Bishop Hare would read, בלבים רבים.

[G] Ver. 17. "I may tell;" ἐξηγήθησαν. LXX. —"and stare." καὶ ἐπεῖδον. LXX.; they read, therefore, ייראו.

[H] Ver. 20. "My UNITED ONE;" —יחידתי. This seems to denote the humanity of Christ in union with the divinity. "Quod animam unieam pro charâ et pretiosâ quidam accipiunt, non convenit: quia potius significat inter tot mortes nihil sibi opis in toto mundo offerri. Sicut eodem sensu, (Psalm xxxv. 17.) uniea anima ponitur pro solitariâ. Vide etiam xxv. 16." Calvin ad locum. But see Parkhurst's Lexicon under the word יחד.

If the word has no relation to this mystery, I would render it "helpless," "friendless." See Psalm xxv. 17. But observe, that in that place the gender is different, being masculine, whereas here it is feminine, as in Psalm xxxv. 17. In Gen. xxii. 16. יחידך seems to signify "thy only son," but the LXX. render it ἀγαπητοῦ.

[I] Ver. 21, 22. "Thou hast answered me." I would divide the text thus:

הושיעני מפי אריה
ומקרני רמים : עניתני :
אספרה שמך לאחי
בחוץ קהל אהללך :

[K] Ver. 24. —"and stand in awe before him." The LXX. omit the conjunction. For which reason Bishop Hare for יגורו would read יגורו.

[L] Ver. 25. —"fear thee." Houbigant.

[M] Ver. 26. —"your heart." Αἱ καρδίαι αὐτῶν. LXX. Kennicott in one MS. found לבבם.

[N] Ver. 27. —"before him," LXX. Vulg. Syr. Jerom. and a MS.

[O] Ver. 28. —“and he is governor.” For וְמוֹשֵׁל read with LXX. and Bishop Hare וְרוֹא מוֹשֵׁל.

[P] Ver. 29. “All whom earth sustains;” or, “all they that he fattened (i. e. sustained and fed) upon or from the earth.” A periphrasis for “all men.” Οἱ ἀρούρης καρπὸν ἔδουσιν. Εὐεγούδου ὅσοι καρπὸν αἰνύμεθα χθονός. See Bishop Lowth, in Merriek’s Annotations.

—“none can keep alive his own soul,” *E. T.* The copies of the LXX. for נַפְשִׁי had נַפְשִׁי; for לֹא they had לוֹ, and for וְרַע they had וְרַע.

And my soul shall live unto him,
And my seed shall serve him.

That is, Both I myself and my posterity will serve the Lord.
These emendations are severally confirmed by different MSS.
of Kennicott’s collation.

PSALM XXIII.

A Believer’s thanksgiving in the character of a Priest.
(See the last verse.)

An Ode of David.

Ver. 5, 6. —“my cup runneth over. Surely goodness,” &c.
In the copies of the LXX. it should seem that the passage stood thus :

כּוֹסְךָ רֵיחַ אֵךְ טוֹב
וְחַסְדְּךָ יִרְדַּפֵּנִי

How good is thy overflowing cup!
And thy mercy shall follow me.

But the received reading seems the better of the two.

Ver. 6. —“for ever;” לְאָרֶךְ יָמַיִם. See Psalm xxi. 4.

PSALM XXIV.

[A] Ver. 4, 5. —“nor sworn deceitfully. He shall re-

ceive"— It should seem, from the Version of the LXX. that, in their copies the passage stood thus:

למרמה רעדו —————
 ————— הוא ישא &c.

PSALM XXV.

לדוד

[A] That this Psalm was originally alphabetical, is evident in its present state. It consists of just as many stanzas as the Hebrew alphabet hath letters, namely, twenty-two. The stanzas are, for the most part, distichs; and the first line of each begins with that letter, whose numerical place in the Hebrew alphabet corresponds with the numerical place of the stanza in the Psalm. But the regularity of the composition is disturbed in the present state of the text in these instances: 1st, The first stanza consists of only a single line. 2d, The second stanza begins with א, not with ב, as it ought to do. 3d, The fifth stanza, beginning with the letter ה, is a tristich, and yet the sentiment is complete without the third line. 4th, The Vau stanza is wanting; for the fifth begins, as it ought to do, with ה, but the sixth irregularly with ו. 5th, Again, the ו stanza is a tristich, and the sense is complete without the third line. 6th, The second line of the Lamed stanza begins with a Vau, which seems purely redundant. 7th, Two successive stanzas begin with the letter ו, and the פ stanza seems wanting. 8th, The ט stanza is not the conclusion of the Psalm. The whole is closed with a long line beginning with a פ.

With these exceptions, the law of the composition seems to be, that the stanzas should be distichs, beginning with the letters of the alphabet in regular succession. There is little room to doubt, that the violations of this law, which appear in the eight instances alleged, have arisen from corruptions of the text; and the poem may be restored to its original regularity by these easy emendations:—

1st, Remove the third line of the fifth stanza to the first stanza, of which it is certainly the second line misplaced, for

it connects well with the first, and the two make an elegant distich. Thus,

אליך יהוה נפשי אשא
אותך קייתי כל היום :

2dly, Transpose the two first words of the second stanza; that is, for *בך אלרי* read *אלרי בך*. Thus, the second stanza will begin with *ב*, as it ought to do.

3dly, Between the ה stanza, and the ד stanza, insert what now stands as the second line of the ל stanza, which is evidently the Vau stanza misplaced. And to complete the distich, blend, with the words of this line, what now stands as a third line of the ה stanza, thus:

וסלחת לעני למען טובך
יהוה כי רב הוא

4th, The second line of the Lamed stanza is to be found in the line irregularly annexed to the Thau stanza. For, that line, as it now stands, I take to be the second line of the Lamed stanza misplaced, and mixed with some words which belong to the last line of the Thau stanza. The Lamed stanza, therefore, will stand thus:

למען שמך יהוה
פרה ישראל מכל צרותיו

5th, For *ראה* at the beginning of the former of the two stanzas, beginning with the word *ראה*, read, with Houbigant and Kennicott, קער, "cut short." Thus the ק stanza will be restored.

6th, To the Thau stanza, add the two words *אלרי אתה*: of which the words *את אליהם* in the line, which in the present state of the text follows the Thau stanza, seem to be a corruption. The Thau stanza, with this emendation, will stand thus:

תם וישר יצרוני
כי קייתך אלרי אתה

[B] Ver. 14. "His soul shall rest in bliss." תלין, *pernoc-*

tabit. The words seem to allude to the happy state of the good man's departed soul, while his posterity prosper in the present world; unless, indeed, *the earth* or *the land* be put mystically for the true land of promise,—the Canaan of the future life; in which case the sense will be, that both the good man himself shall rest in bliss, and his seed also,—his mystical seed, those whom he shall instruct in the way of the Lord, and bring to be his children in goodness, shall inherit the promised land of everlasting happiness.

Upon mature consideration, however, I am persuaded that this verse is spoken of Messiah. I take the whole plan of the Psalm to be thus:

In the first twelve verses, the man Christ Jesus, (or, in the Hutchinsonian phrase, the Humanity of Christ,) prays to the Trinity. In the first three, to the Word to which the Humanity was united for support. In the 4th and 5th, to the Holy Spirit to instruct and guide him. In the 6th, 7th, and 8th, to God the Father, to spare him.¹ The imputed guilt of man, in verse 7th, he speaks of as his own, because it was imputed to him. But what, it may be asked, were the trespasses and disobediences of Messiah's youth, which he requests may not be remembered? I agree with Mr. Hutchinson, that the sins of יַעֲרִי, may be the sins, *Juniorum*, of his younger brethren, i. e. of Christians. In the 9th, 10th, and 11th verses, Messiah celebrates the mercy of Jehovah to the faithful. In the 12th, he prays for the deliverance of the true Israel from its afflicted state.

In the 13th verse, a voice of one of the angelic choir, who has observed the extraordinary piety and devotion of the man Christ Jesus, asks, with admiration, What man is this who so perfectly feareth God? and prophesies, in the last line of this and in the following verse, of the bliss that awaits him; and that his seed shall inherit the earth, which will be literally fulfilled in the millenary period. In the 15th verse, the same voice declares, that the true knowledge of God is with them that fear him, who are taught by Divine revelation. In the 16th verse, the Humanity of Christ takes up his prayer again

¹ "If it be possible let this cup pass from me."

to the Divine Word, or perhaps to the Godhead generally, for support and deliverance, and this prayer is continued to the end of the Psalm.

[C] Ver. 15. "The secret of Jehovah," &c. *Κραταίωμα Κύριος τῶν φοβουμένων αὐτὸν, καὶ ἡ διαθήκη αὐτοῦ τοῦ δηλῶσαι αὐτοῖς.* LXX. "The Lord is the principle-of-strength to them that fear him, and his covenant is to reveal unto them." The latter clause seems properly rendered. But I cannot find that סוד is in any other passage used for *κραταίωμα*, and the structure of the poem admits not יסוד.

[D] Ver. 16. — "deserted and afflicted." *Μονογενής καὶ πτωχός*, LXX. *Solus et pauper*, Jerom. See xxii. 20. and xxxv. 17.

[E] Ver. 17. "Set at large." I read with Bishop Lowth,

צרות לבבי הרחיב
וממצוקותי הוציאני

Set at large the [sorrowful] contractions of my heart,
And bring me out of my difficulties.

PSALM XXVII.

Prayer of the Church, for deliverance from the persecution of her enemies, and for the guidance of God's Holy Spirit.

Ver. 7. "Hear O Lord." These words are the beginning of this elegant supplicatory ode. The six former verses belong to the preceding Psalm.

Ver. 8. "When thou saidst," &c. I can make nothing of this verse as the text stands. For בקש the LXX. and Vulg. seem to have read בקשך. With this reading the sense would be,

Unto thee my heart hath said, My face hath sought thee;
Thy face, O Jehovah, I will seek.

Archbishop Secker renders, without altering the text,

To thee, my heart, he hath said, Seek ye my face.

"Seek ye, i. e. thou, and all men," says the Archbishop. But

if the Church is the speaker in this Psalm, the collective body is properly addressed in the plural imperative. I believe this rendering of Archbishop Secker's is best of all.

Ver. 9. — “put not thy servant away in anger;” rather, “turn not away in anger from thy servant.” So LXX. and Vulg.

— “leave me not;” rather, “dismiss me not;” — “let not go thy hold of me.” This is the proper sense of the Hebrew verb נָשַׁח, “to set a thing loose—to let it go—to abandon it.”

Ver. 11. — “such as breathe out cruelty;” rather, “a proclaimer of violence.” That is, “one who loudly taxes me with acts of violence.” See 2 Sam. xvi. 5—8. Matt. xxvi. 61. Luke xxiii. 2. Compare Psalm xxxv. 11. and lv. 3.

Ver. 14. “Wait on the Lord,” &c.

Expect Jehovah;
Take courage, and let thy heart be firm¹,
And expect Jehovah.

These seem to be the words of an oracular voice. *Expect*, i. e. wait in hopeful expectation for.

PSALM XXVIII.

[A] Ver. 3. “Let me not be drawn away.” The verb תַּמְשַׁכֵּנִי I should render in the Hiphil form thus, “Suffer me not to be drawn away,” i. e. to be seduced by their enticements.

[B] Ver. 5.

Truly they take no consideration of the works of Jehovah,
And of the operation of his hands.

ORACULAR VOICE.

He shall demolish them and build them not.

A verb seems wanting in the second line, to answer, according

¹ See Psalm xxxi. 24.

to the laws of parallelism, to the verb “regard” in the first: But I am persuaded the omission is from the author. It is, indeed, very beautiful, marking the suddenness with which the oracular voice interrupts the Psalmist’s prayer.

[C] Ver. 7. —“my flesh hath resumed its bloom, and from my heart I will praise him.” *Καὶ ἀνέθαλεν ἡ σὰρξ μου, καὶ ἐκ θελήματός μου ἐξομολογήσομαι αὐτῷ*, LXX. and to the same effect the Vulgate. Therefore, for *לבי ומשירי*, their copies must have had *בשרי ומלבי*. Bishop Lowth approves this reading. The transposition of the two words, and the reading of *בשרי*, are confirmed by the Syriac.

[D] Ver. 8. “The strengthener of the salvation of his anointed one is He.”

For *למו* read *לעמו*, with many MSS. of Kennicott’s and De Rossi’s; with the LXX. *ὑπερασπιστὴς τῶν σωτηρίων τοῦ Χριστοῦ αὐτοῦ*, and the Vulgate, *protector salvationum Christi sui*. Mudge thinks *למו* or *לי*, the true reading. His notion is, that the 8th and 9th verses make a chorus, sung by priests and people, rejoicing at the glorious acceptance of the Psalmist’s prayer. I would readily adopt this interpretation, if in the former part of the Psalm the Messiah might be supposed to be the speaker. But the matter of the prayer suits not his character. The particular boon asked is grace, to withstand the enticements of idolaters; under which name all corrupters of worship may be understood. Now, to the temptation of their enticements the Church, in a greater or a less degree, hath been frequently exposed; the Messiah, in his own person, never, except when he was tempted by the devil in the wilderness. But the tempters in this Psalm are spoken of as men. The prayer, therefore, is rather adapted to the person of the Church: and *למו* is so near in sound to *לעמו*, that the emendation, supported as it is by six MSS. and the version of the LXX. Vulg. Syr. and Arab. seems unquestionable.

PSALM XXX.

מזמור שיר חנכת הבית לדוד

This thirtieth Psalm is evidently a thanksgiving for a recovery from a fit of sickness. And this I take to be the meaning

of the Hebrew title. חֲנֻכָּה is properly "the festive ceremony, by which a new or restored building is appropriated to its future use." Hence, it may figuratively denote thanksgiving for the recovery of the body from the debility of sickness. The sickness, however, and the recovery, if I mistake not, are both mystical; the sickness, that of the soul, in consequence of the fall; the recovery, that of the soul, by redemption. Unless, indeed, the Psalm is spoken, as some have imagined, in the person of Messiah; and be his thanksgiving for his deliverance from the grave, and for his exaltation from his state of humiliation. In this case the "healing," mentioned verse 2., is the healing of Messiah from those sicknesses of men which he was made to bear. Isaiah liii. 4.

Ver. 1. — "thou hast lifted me up," דָּלִיתֵנִי. How the verb דָּלָה should signify "to lift up," I cannot imagine. Its sense is certainly the reverse. I would render the verse thus,

I will extol thee, O Jehovah! Verily thou hast brought me very low;
But thou hast not given my foes cause to rejoice over me.

Ver. 3. — "thou hast kept me alive that I should not go down to the pit."

I take כַּמִּירֵי to be the participle Benoni, plur. with כַּ prefixed in *regimine* before בֹּר. And I would render the clause thus,

Thou hast brought me to life, from among those who are going down to the pit.

The Psalmist describes himself as one of those that were sinking into the grave, and raised from that desperate state by the special mercy of God. I reject the Keri כַּמִּירֵי, notwithstanding it has the suffrage of many MSS. The ancient versions all support my construction, and rendering. "Εσωσάς με ἀπὸ τῶν καταβαίνοντων εἰς λάκκον, LXX. *Salvasti me a descendentibus in lacum*, Vulg. ܕܢܬܢܝܢܝܢ ܡܝܢ ܕܢܬܢܝܢܝܢܝܢ Syr. The Chaldee alone is with the Keri. Bishop Horne mentions this rendering as what the words will bear, and gives it the preference.

Ver. 5. "For his anger endureth;" literally, "Truly a moment in his anger! Life (or immortality) in his reconcilia-

tion." That is to say, his anger is instant death. It is evident that the "moment in his anger" is opposed to the continuance of life in his favour; and the Author's meaning is to affirm the contrary effects of God's anger, and God's forgiveness.

Ver. 7. — "by thy favour thou hast made my mountain to stand strong." Bishop Hare would add *ברצונך* after *רנלו*. "Jehovah, in thy favour thou hast set my feet upon a strong mountain." Houbigant observes, that "a mountain" has no connexion with the subject of this Psalm, which is health restored by God. For *להררי*, therefore, he would read *להררי*. "Jehovah, in thy favour thou hast established strength for my beauty;" i. e. thou hast given me that lasting comeliness of person which arises from a sound constitution. "Thou hast given a settled firmness to my bloom," as Mudge expresses it. This emendation has the authority of the LXX. Vulg. and Syr. and is therefore to be preferred to Bishop Hare's, which is a mere conjecture. Otherwise, I cannot see, but that "strength of constitution," as well as any other means of durable happiness, might be expressed under the image of "a station on a strong mountain." Dr. Kennicott in many of his best MSS. found *תעמרת* without the *paragogie* *ה*. In MS. 73. he found *להררי*; and in MS. 4. *להררי*, which is evidently a corruption of *להררי* by the error of the scribe. Bishop Lowth approves the change of *להררי* into *להררי*.

Ver. 9. — "to the pit," or, "to corruption." So the LXX. Vulg. and Syr. and Symmaeh.

Ver. 11. — "into dancing;" rather, "into merry piping."

Ver. 12. — "my glory;" read with the LXX. Vulg. and Bishop Hare *בכורי*.

Mr. Hutchinson conceives, that this whole Psalm is uttered in the person of the Messiah, and is his thanksgiving for his exemption from corruption, and early deliverance from the grave. And in this view of the Psalm, he finds a very peculiar force in the 9th verse—"What profit in my blood, if I be pressed down to corruption, and held under its power? My blood will be shed in vain—the redemption of man will not be accomplished. Shall the dust, the dissolved body, praise thee? Shall it declare thy truth? Far from it: the promise, that 'I should not see corruption,' will be broken." This certainly

deserves great attention. But it seems to me, that the 6th verse is utterly inapplicable to the Messiah, who, in the days of his flesh, had no prosperity, and certainly never deceived himself with the false hope, that he never should be moved. In one way, indeed, the 6th verse may be made to suit the character of Messiah, namely, if it may be rendered, not "And in my prosperity I said," &c.; but thus,

"And I said, In my prosperity I shall never be moved." That is, "When once the season of my bliss shall come, I shall enjoy it for ever without interruption." This seems indeed the rendering most consistent with the order of the Hebrew words. He goes on, "Jehovah, in thy favour, thou hast established strength for my comeliness."

This is still a continuance of what he said.—"Jehovah, thou hast established," i. e. thou hast irreversibly decreed that so it shall be: the preterite, in the usual style of prophecy, being used to express the certainty of what is to come.

[But notwithstanding this consoling hope] "thou didst hide thy face, and I was in the deepest anxiety and dejection."

All this is eminently true of the Messiah. And if the 6th verse may be thus rendered, as I think it may; there is not an expression in the whole Psalm that suits not the character of Messiah more completely and exactly than any other. And Mr. Hutchinson's admirable exposition of the 9th verse will take place. Upon the whole, I incline to this application and interpretation of the Psalm.

The Chaldee paraphrase seems to take the 6th verse in the sense proposed; though this appears not in the Latin translation of that paraphrase in the Polyglott. וְאֵנָּה אֲמַרְתִּי בְּיָמַי אֲנִי לֹא אֶזְדָּחֵק. "And I said, When I am seated in security I shall not be moved to all eternity."

PSALM XXXI.

[A] Ver. 2. "Castle of defence." בֵּית מְצֻדָּה. I take this to be "a house with battlements upon the roof." Such battlements, in some sort, resemble a network inclosing the platform of the roof; and from that resemblance, I imagine, get the name of מְצֻדָּה.

[B] Ver. 6. "Thou hatest;" — שְׂנֵאת instead of שְׂנֵאתִי, LXX. Vulg. Syr. and one MS. of Kennicott's. יָאִי, beginning the next hemistich, says Bishop Lowth, in Merrick, implies an opposition or change of person.

[C] Ver. 7. "I will exult," i. e. at some future season. "This shall be the subject of my joy and exultation,—that thou hast regarded my trouble; that thou hast accepted my person in adversities, and not delivered me up bound into the hand of the enemy; that thou hast set my feet in an ample space."

Kennicott says, אֲשֶׁר is used here for *quando*. I think that אֲשֶׁר is used in the sense of *that*, *because*, or *inasmuch as*; but that the preterperfects subjoined to the futures have the force of the subjunctive future of the Latin language.

[D] Ver. 9. ——"wasted,— pines,— is emaciated." In the original, the same verb עָשָׂה serves for the three subjects, "eye, soul, and person" (or belly). But for want of a verb of the like latitude of signification in our language, I have been under the necessity of expressing the sense of עָשָׂה as connected with these different nominatives, by the three different verbs, *is wasted*,— *pines*,— *is emaciated*."

[E] Ver. 10. ——"are mouldering away." Again the same verb עָשָׂה.

[F] Ver. 11. ——"a nuisance." I venture to read מֵאֵר for מֵאֵר. מֵאֵר is "to rankle like an angry sore." Or, may not מֵאֵר be a corruption of מֵאֵרָה, from the root אָרַר? or, perhaps of מֵאֵר, from the root מָאָר?

[G] Ver. 13. "Truly I have heard the angry muttering of the mighty, of them that are the general dread." מִנֹּר־מַסְבִּיב. I take this to be a phrase describing the mighty, whose malignant threats against him he overheard, as persons "universally dreaded for their power and their cruelty." It seems to have been a phrase nearly equivalent to our vernacular phrases of *raw-head and bloody-bones*, *scare-crow*, *bugaboo*. It was a name given by the prophet Jeremiah, in abhorrence and contempt, to his persecutor Pashur, as "an object of general dread and aversion." See Jeremiah xx. 3.

[H] Ver. 17. ——"let the impious be brought to shame." Here ends the prayer. What follows, to the end of the 18th verse, is the answer of the oracular voice. The sequel of the Psalm is thanksgiving for that gracious answer.

[I] Ver. 21. —“ he hath set apart his saints for himself in a city of defence.” Houbigant would make an emendation here. The subject of the Psalm being, as he conceived, David’s escape in the wilderness of Maon; the kindness which the Psalmist commemorates was not shown him in a strong city. But his escape from the city of Keilah into the wilderness, was no less providential than his deliverance from Saul’s pursuit in the wilderness. Marvellous kindness was shown him in a strong city, when he had warning to escape from a place, where Saul thought to find him shut in with gates and bars.— See 1 Sam. xxiii. In the application of the Psalm, therefore, to David, no emendation of this passage seems necessary. But the version of the Syriac deserves attention, which presents a remarkable variety of the text.

לִּפְנֵי הַמַּלְאָכִים הַסְּרִי לֵי
 “ He hath set apart his saints for himself in a city of defence.”
 — See Psalm iv. 3. xvii. 7.

PSALM XXXII.

לְדָוִד מִשְׁכִּיל.

[A] Ver. 5. “ I acknowledged—have I not hid—I said I will confess.”—*E. T.* In the Hebrew, “ I acknowledged” is future, as is “ I will confess.” “ I have not hid” is perfect.

I will acknowledge my trespasses unto thee,
 My perverseness I will not conceal;
 I said I will make confession of my wilful crimes unto Jehovah;
 And thou, &c.

The sentiment is, “ I have felt the misery of the attempt to smother the sense of my sin within myself. I will do so no more. I will always be ready to make confession: for of this too I have felt the benefit. No sooner did I resolve to confess, than thou forgavest.”

[B] Ver. 7. “ Thou shalt preserve me, and deliver me from them that beset me.” “ Thou shalt compass me about with songs of deliverance.”—*E. T.* Houbigant observes, that רָנִי, as a noun substantive, is no where found but in this place.

He thinks it is here a corrupt repetition of the last syllable of the preceding verse. He would therefore expunge it, and read וּפְלַטְתָּנִי מִסּוֹבְבֵי. "And thou shalt deliver me from those who beset me." The alteration is in some measure supported by the version of the LXX. and Vulgate, and still more by the Syriac, which entirely omits רַנִּי; and the prefixing of מִ to the following verb, and the omission of רַנִּי is sufficient; for, without any further change, מִסּוֹבְבֵי may render "deliver me from them that surround me." Or, without omitting רַנִּי, — "O thou, the subject of my song, deliver me," &c. See LXX.

O my joy, deliver me from them that compass me.

K. H.'s *Primer*.

[C] Ver. 9. — "bit and bridle." *E. T.* מַחְנֵי וְרֶסֶן. The LXX. render the first of these two words by χαλινῶν, the second by κημῶν. The word χαλινὸς signifies "the iron of the common bridle which is put into the horse's mouth, — the bit, or curb." But κημὸς was something like "a muzzle," which was put upon mischievous horses or mules to hinder them from biting. Xenophon says, that it allowed them to breathe, but kept the mouth shut, so that they could not bite. Not knowing the term of art for this contrivance, I call it "a muzzle." The verb קָרַב is a military term, and signifies "to advance, as an enemy, to attack." The "coming near," therefore, intended here, is "a coming near to do mischief." The admonition given by the Psalmist to his companions is, to submit to the instruction and guidance graciously promised from heaven, and not to resemble, in a refractory disposition, those ill-conditioned colts, which are not to be governed by a simple bridle, but unless their jaws are confined by a muzzle, will attack the rider as he attempts to mount, or the groom as he leads to the pasture and the stall.

PSALM XXXIII.

A Thanksgiving of the Church triumphant, in the latter ages, for her final deliverance, by the overthrow of Antichrist and his armies.

Ver. 1, 2, 3. These three verses should be thus rendered :

- 1 Sing, O ye just, unto Jehovah,
Praise beseemeth-well the upright.
- 2 Praise Jehovah upon the harp,
Upon the ten-stringed psaltery chaunt unto him.
- 3 Sing unto him a new song,
With joyful notes play skilfully upon the tabor.

The first verse, calling upon the justified and the upright in particular, to sing unto Jehovah, shows that they are exclusively interested in the subject of this Psalm. The deliverance, therefore, which it celebrates, is a deliverance of them only.

Ver. 4. "The word of the Lord is right," &c. The event brought about by God's special interposition, his work, in conformity to the word of his promise, confirms the truth of his promises.

Ver. 7. — "as an heap;" rather, "as a bottle." LXX. Vulg. Syr. Chald. Bishop Hare, Bishop Lowth, Archbishop Secker, &c. for 73, reading 783.

Ver. 15. "He found the heart of them all alike," i. e. one as well as another. But rather with the LXX. Vulgate, and Syriac, "He who found,—he who considereth," &c.

Ver. 16, 17. These verses allude to the discomfiture of the Antichristian armies, by divine interposition.

Ver. 19. — "in famine;"—alluding to the famine of God's word, which may prevail in the height of Antichrist's persecutions.

PSALM XXXIV.

[A] Ver. 5. "Look towards him and you shall be enlightened."—"They looked unto him, and were lightened, and their faces," &c.—*E. T.* Read with the LXX. Vulgate, and Kennicott, ופניכם, "your faces."

Vitranga, upon Isaiah lx. 5. contends that the verb נהר signifies "gaudeo effluere," without any metaphor taken from *light*. But the judgment of the LXX. the Vulgate, and Chaldee, in this place, is clearly against him. Bishop Horne understands the *illumination* here, of the information of the understanding in religious knowledge: that is, of the illumination of the soul by the light of divine truth. I am much inclined to think this the true interpretation.

[B] Dr. Kennicott supplies the 1 stanza from the 22d verse, thus;

יפודה יהוה נפש עבדיו
ולא יאשמו כל החוסים בו :

For Jehovah redeemeth the soul of his servants,
And none shall be condemned that take shelter with him.

[C] Ver. 6. "This poor man." זה δεικτικῶς, as Kennicott rightly observes; and so the LXX. οὗτος.

[D] Ver. 10. "The rich,"—"the young lions," *E. T.* The LXX. Vulgate, and Syriae, read בבירים, "the rich," or, "the powerful."

[E] Ver. 17. "The just cry." Read with the LXX. Vulgate, Syriae, Chaldee, and Bishop Lowth,

צעקו צדיקים ויהוה שמעם

(Ver. 22. The Psalm should end with the former verse: the Vau stanza being misplaced.)

PSALM XXXV.

לדוד

[A] Ver. 3. "Present the javelin and dirk—stop the way."
E. T. וסגור. Sunt qui velint *segor* nomen esse bellici cujusdam instrumenti, idem scilicet quod Persicum *sagaris*, ensiculi genus; quod huic loco optimè convenit; cum præcesserunt *clypeus et scutum*, commodè sequuntur *lancea et gladius*.—HARE in loc.

[B] Ver. 5. — "chase them." Ἐκθλίβων αὐτούς.—LXX. Read therefore רדחם with the suffix ם.

[C] Ver. 7. There can be no doubt that the text is to be set right by Bishop Hare's transposition of the words:

כי חנם טמנו לי רשתם
 שחת חנם חפרו לנפשי :

Houbigant proposes the same emendation, and confirms it by the authority of the Syriac.

[D] Ver. 8. — "destruction." שואה. *Procella cum fragore erumpens*.— See Merrick's Annotations.

— "into that very destruction." For בשואה, I would read with the LXX. and Vulgate, בשחת—"and into the pit, into it let him fall."

[E] Ver. 10. מגולו, *a diripiente eum*.

[F] Ver. 11. "Witnesses of violence."— False witnesses. *E. T.* ערי חמס — "witnesses of wrong, or violence;" i. e. witnesses deposing to acts of violence, as committed by the person accused.— See Ps. xxvii. 12.

[G] Ver. 12.— "the extermination," &c. This I take to be the meaning of the phrase שכול לנפשי.

[H] Ver. 14. It is difficult to make sense of the passage as it stands. If for כאח we might read באח, there might be two ways of explaining it.

1st, Taking the words, with this emendation, in the order in which they stand, ברע, באח, and קרר, may all be taken for participles, and the verse thus rendered,—

I went-about, with sinking-knees, and heavy-hearted,
I bowed-down, clad-in-mourning, as one that mourneth for his mother.

2d, Taking the further liberty to transpose the words כָּאֵחַ and כָּרֵעַ, thus, כָּאֵחַ כָּרֵעַ לִי, the words כָּאֵחַ and קָרַר may still be taken as participles, and the word כָּרֵעַ for the noun רֵעַ, with כ prefixed, the preposition of similitude; and the whole verse may be thus rendered,—

I went about heavy-hearted (כָּאֵחַ), as though misfortune (לִי כָּרֵעַ) had
happened to myself;
I bowed down, &c.

I give the preference to this latter exposition. But the Syriac version deserves great attention. It suggests perhaps a better emendation, and gives the true sense. This interpreter omits לִי, and renders —

I behaved myself like a friend or a brother.

This rendering, I would, after all, adopt; for an emendation suggested by the authority of this very ancient version, is certainly to be preferred to any that is merely conjectural.

[I] Ver. 15. — “smilers—the abjects.”—*E. T.* If נָכִים may be taken actively, as rendering *smilers*, this passage will be a clear allusion to the insults which were offered to our Lord before his crucifixion. If נָכִים render *abjects*, I know not the sense of the next words, “and I knew not.” Our Lord was blindfolded, and knew not, otherwise than preternaturally, those who smote him. The LXX. and Vulgate both confirm the sense of *smilers*.

[K] — “laid on heavy blows.” קָרַעַ. In Arabic קָרַע signifies *pulsare, percutere*.

[L] Ver. 16. See LXX. Vulgate, and Parkhurst, under the word לָעַג.—בְּדוֹנָפִי. “Venerandam faciem Dei Hominis,” says Houbigant, “Judæi sputis contaminarunt.”

[M] Ver. 18.—“Among a mighty people.”—So the Chaldee. And עֲצָם seems more properly to express “strength” or “power” than “number.”—Is not this an indirect prediction of the establishment of Christianity “among the mighty people,” i. e. in the Roman empire?

[N] Ver. 20. “For they speak to me friendly language,”

&c. For לֹא, read with the LXX., the Vulgate, Houbigant, and Bishop Lowth, לִי. "For they speak to me friendly language."

—"them that are quiet in the land." *E. T.* If, for רְגֵעֵי, we had authority to read מְרִינֵי, the sense would be, "him that would give quiet to the land, or to the earth." Christ is the restorer of peace and quiet to the earth, disturbed with sin and with the fear of judgment. But taking the text as it stands, רְגֵעֵי אֶרֶץ may be rendered "the tranquillizers of the earth," i. e. Christ, and the first preachers of Christianity, preaching a doctrine of love and peace.

[O] Ver. 25. — "ah! we have-our-wish; so would we have it." Bishop Lowth approves Houbigant's conjecture, who, for נִפְשָׁנוּ, of which it is hard, says Bishop Lowth, to make sense, would read תִּפְשֻׁנוּ, "we have caught him;" which would be parallel to בִּלְעֻנוּ in the subsequent line. But I cannot think נִפְשָׁנוּ hard to be understood.

PSALM XXXVI.

[A] Ver. 1. "The transgression of the wicked saith within my heart, There is no fear of God before his eyes." *E. T.*

For לִבִּי, "*my heart*," the copies used by LXX. and Vulgate, as it should seem, and certainly those of the Syriac interpreter, had לְבֹ, "*his heart*." And this is the reading of one MS. of Kennicott's, and two of De Rossi's. But the passage, without farther emendation, seems to me inexplicable. Archbishop Secker's conjecture, that אֵין, in the second line, should be repeated, is plausible.

נֹאם פֶּשַׁע לְרָשָׁע בִּקְרֵב לְבֹ
אֵין פֶּחַד : אֵין אֱלֹהִים לִנְגַד עֵינָיו

Or, the repetition of אֵין may be saved, if, for לִנְגַד, we may read לֹא נִגַד. According to either emendation the passage will, I think, bear this rendering, — פֶּשַׁע, "the apostate," or "the rebel," (i. e. the devil) לְרָשָׁע נֹאם solemnly affirms to the impious man, "within his heart," (i. e. the devil assures him by secret suggestions, that there is no fear, i. e. no cause of fear. God (after these suggestions) is not at all before his eyes.

The verb נֹאם is properly a promantic term. Its sole use in

the Prophets is, to introduce whatever they would seem to deliver as a message from God, in the words of God himself, in such forms as these, "I am against the Prophets, *saith* Jehovah;" "They shall not profit this people, *saith* Jehovah;" "I will even forsake you, *saith* Jehovah." And I know no example of its use without an enunciation of the special matter of the oracle. But if נאם might be taken here as a noun, denoting oracular advice in general, or advice pretending to oracular authority, without reference to any particular oracle given upon any particular occasion, and so it is taken by Arias Montanus, the passage will admit an easy interpretation, without any other emendation than the change of לבי into לבי, which has the authority of the LXX., Vulgate, Syriac, and three MSS. Thus, "the oracular advice of the Apostate is to the impious in the innermost of his heart;" i. e. the maxims of the Apostate are deeply rooted in the heart of the impious. "There is no fear of God before his eyes." The verb substantive is understood in the first line, נאם being the nominative case.

[B] Ver. 2. "He giveth things a fair appearance." So I paraphrase the verb הרהליק. See Psalm v. 9. and xii. 2. This verse is well explained by Merrick; and his interpretation met with the approbation of Bishop Lowth. "He flattereth himself (or dealeth deceitfully with himself) as to the finding out," &c. i. e. so as not to find out. The same sense is expressed in the version of the LXX. notwithstanding the ignorant criticism of Le Clerc (well answered by Merrick), and in the literal translation of Arias Montanus. "Quoniam lenivit ad se in oculis ipsius, ad inveniendum iniquitatem suam ad odiendum." "For he has smoothed over (or set a polish to himself), in his own eyes, with respect to the finding out of his own iniquity to hate it." He sets such a false gloss, in his own eyes, upon his worst actions, that he never finds out the blackness of his iniquity, which, were it perceived by him, would be hateful even to himself. The prefix ל may certainly signify "with respect to," and the verb מצא sometimes signifies "find out," "to discover," "to discern," what was unknown or unperceived. See Eccles. vii. 29.

[C] Ver. 13. "See there!" שם δεικτικῶς.

PSALM XXXVII.

לדוד

[A] The Messiah, if not exclusively, is principally the subject of this Psalm. The stanzas ג, ז, ח, ט, פ, צ, are hardly applicable to any other. The admonitions of the Psalm seem chiefly addressed to him. Many parts of it, indeed, predict the final prosperity of the Church; but these predictions are, I think, in the shape of promises to the Messiah. The comminatory parts seem to respect the nation of the Jews immediately, and the antichristian faction of the latter times ultimately.

[B] Ver. 3. —“and feed in security;” — “and verily thou shalt be fed.” *E. T.* Bishop Hare, Houbigant, and Bishop Lowth, for אמונה would read רמונה, upon the authority, as they think, of the LXX. But Archbishop Secker thinks that אמונה may signify “plenty,” as the root אמן signifies “to nurse, or nourish.” See Merrick’s Annotations. But the Archbishop proposes another interpretation, which Mr. Parkhurst adopts, and is, I believe, the true one; “in security;” ב being understood before אמונה. See Parkhurst’s Lexicon אמן III. ; and Secker, as before, in Merrick.

[C] Ver. 20. —“and the enemies of the Lord shall be as the fat of lambs, they shall consume; into smoke shall they consume away.” *E. T.* Houbigant, guided in great measure by the version of the LXX. corrects the passage thus :

ואיבי יהוה ביקרם בלו
כרומם כעשן כלו :

And the enemies of Jehovah shall wither as soon as they are in honour;
As soon as they are exalted, like smoke they shall vanish away.

Bishop Lowth thinks these alterations great. They are, however, in great part at least, countenanced by the versions of the LXX. and Vulg. The change indeed of the first כלו into בלו is unnecessary, and in no degree warranted either by the LXX. or Vulg. I would give the passage thus :

ואיבי יהוה ביקר כרומם
כלו כעשן כלו .

According to the LXX. and the Vulgate, only one of the two words, יקר and רום, should have the pronoun suffixed. The change of ביקר into ביקר is supported by three MSS. of Kennicott's. That of כרים into כרומם by the LXX. and Vulgate. That of בעשן into כעשן by 33 Codd. of Kennicott's and 22 of De Rossi's, in addition to the authority of the LXX. Vulgate, and Syriac. With these alterations the text would give this sense :

And the enemies of Jehovah so soon as they are exalted to honour
Vanish. Like smoke they vanish.

[D] Ver. 22. I suspect that the 22d and 26th verses have changed places.

[E] Ver. 23. "The steps of a good man." *E. T.* Literally, "The steps of a man are directed by Jehovah, and he will take pleasure in his way ;" i. e. when a man's steps are directed by Jehovah, [when a man submits himself to the direction of God's word] then Jehovah takes pleasure in that man's way. Or perhaps the words may be thus rendered, with reference to Christ in particular,

The steps of the mighty man are ordered by Jehovah,
And in his way he delighteth.

גבור. "The mighty man : " "Hero" is one of the titles of the Messiah. Isaiah ix. 6.

[F] Ver. 24. "Shall he not be raised up?"—לא יטל. I take לא interrogatively, and יטל from the root וטל in the Chaldee sense.

[G] Ver. 28, 29. It is certain that the latter part of the 28th verse with the 29th, belongs to the stanza which began with the letter ע ; but the beginning is lost. The restoration of it has been attempted in different ways by Bishop Hare and Houbigant. Bishop Hare makes the ס stanza end with the word חסידיו, "his saints." He throws the two next words into the first line of the stanza in question, prefixing, for the nominative of the verb, the noun עניים, "the meek." Thus,

עניים לעולם נשמרו

The meek are preserved for ever.

Houbigant connects this clause, "they are preserved for ever," with the σ stanza, of which he makes it the close. And he supplies the first line of the ν stanza, thus,

עולים נשמרו

The unjust shall be punished, and the seed, &c.

Either of these emendations makes very good sense; but of the two I prefer Houbigant's, for these reasons: The line, which he supplies, appears in the version of the LXX. (according to the reading of the Alexandrine), and in the Vulgate. In the σ stanza, the first branch consists of three clauses: "Depart,—do good,—dwell." The parallelism, therefore, in which the Hebrew poetry delights, requires that the second branch of the same stanza should likewise consist of three clauses; which will not be the case unless the clause, "preserved for ever," be taken into this stanza. The beginning, therefore, of the subsequent stanza cannot be properly restored by thrusting these words into its first line, and supplying a nominative, beginning with the letter ν , for the verb "preserved," thus detached from its proper context.

Bishop Lowth, closing the σ stanza with the word חסידיו, supplies the beginning of the next, thus,

עולים לעולם נשמרו

And I am much inclined to think that the whole of the lost line might consist of these three words. But still, with Houbigant, I would suffer לעולם נשמרו to remain as the close of the σ stanza.

[H] Ver. 35. —"spreading himself like a green bay-tree." *E. T.* Houbigant, upon the authority of the LXX., reads כארורה. Bishop Hare and Bishop Lowth, upon the same authority, as they imagine, read מתעלה, "lifting himself aloft,"—"towering." Houbigant's emendation seems quite unnecessary. And equally so, I believe, are Hare's and Lowth's. See Parkhurst ערה, III.

—"a tree flourishing in its native soil." So the Chald. and Bishop Horne.

[I] Ver. 36. "Yet he passed away." *E. T.* Read with

LXX. Vulgate, Syriac, and Houbigant, וַאֲעֲבֹר, “But I passed by.”

[K] Ver. 37. “Mark the perfect,” &c. *E. T.* Rather, “Keep in innocency and regard uprightness; for the perfect man hath a posterity; but the rebellious shall be destroyed together; the posterity of the wicked shall be cut off.” To this effect the LXX. Vulgate, Chaldee, Syriac, and Houbigant.

[L] Ver. 39. “The salvation —.” Read with Bishop Hare, Houbigant, and Bishop Lowth, LXX. Vulgate, Syriac, two MSS. of Kennicott’s, and De Rossi’s, וְשִׁלּוּת, without the ו prefixed, that the stanza may begin regularly with the letter ה.

PSALM XXXVIII.

מִזְמוֹר לְדָוִד לְהִזְכִּיר

[A] Ver. 5. —“stink; they run with corruption.” — “stink and are corrupt.” *E. T.* Houbigant, upon the authority of the LXX. prefixes the conjunction ו to the verb נִמְקָו. Bishop Hare’s transposition of the verbs may seem a more elegant correction. But neither is to be admitted; for the very next verse affords another instance of that particular construction, which those critics would condemn; — two verbs, having a common subject, come together without the conjunction copulative.

[B] Ver. 6. —“melancholy.” קָרַר is literally, “dressed in mourning;” hence it may, by an easy figure, denote “the melancholy looks of a mourner.” And so the LXX. take it here, rendering it *στυθρῶπαλῶν*.

[C] [D] Ver. 10, 11. —“it also is gone from me. My lovers and my friends stand aloof from my sore.” “It also,” Bishop Hare, conceiving that the plural הֵם cannot rehearse the singular antecedent אֹר, expunges these words הֵם גַּם from the last line of the tenth verse, and dividing the first of the eleventh into two, finds a place for them in the second. Thus,

וְאֹר עֵינַי אֵין אֹרִי :
אֹהֲבַי וְרַעֵי מִנְּגִד
נִגְעֵי גַם הֵם יַעֲמִדוּ

And the light of mine eyes is gone from me;
My friends and my companions,
Even they stand-stiff-with-horror, at the sight of my wound.

The phrase, "the light of the eyes," occurs only in this place. We find it indeed in another in our English Bible; namely, Prov. xv. 30. But in that place, the word in the original is different, though from the same root; not אור, but מאור, which properly signifies "that which causes the light of the eyes." I apprehend it denotes "the whole assemblage of prosperous circumstances in a man's external condition," which makes the eyes sparkle with delight. But in this text of the Psalmist, the light of the eyes, of which the absence is connected with the loss of strength, must be taken literally for the natural lustre of the eye of a person in health and good spirits, which is extinguished or dimmed by disease. The noun אור, therefore, seems to be singular in sense as well as form, and cannot regularly be rehearsed by the plural pronoun הם. But why should we not adopt the version of the Chaldec, according to which הם rehearses not אור, but the plural עיני?

My heart palpitates, my strength forsakes me,
And the light of mine eyes; nay they themselves are lost to me¹.

He complains that he had even lost his sight through the violence of the disease. *Adeo ut ne oculos quidem, nedum lucem, habeam.* Castalio. In the 11th verse, the version of the LXX. deserves great attention: Οἱ φίλοι μου καὶ οἱ πλησίον μου ἐξ ἐναντίας μου ἤγγισαν καὶ ἔστησαν. The passage in their copies must have stood thus,

אהבי ורעי
מנגרי נגעו ויעמדו :

My friends and my companions
Came into my presence, and stopped short,

not bearing the sight or stench of the filthy sore. And to the same effect the Vulgate.

[E] Ver. 13. — "as a deaf man, *heard* not;" rather, "*hear*

¹ Literally, "not with me."

not." For *אשמע* in the first person, nine MSS. of Kennicott's, and one of De Rossi's, have *ישמע* in the third; but against the authority of all the ancient versions.

PSALM XXXIX.

למנצח לידותון מזמור לדוד

The thirty-ninth Psalm is a penitential meditation on the vanity of the present life. It seems not to be appropriated to any particular person.

[A] Ver. 5. — "with all his pride;" — "at his best state." *E. T.* The word *נצב* has much distressed interpreters. What if we take it for the participle Niphal of the verb *צב*, which signifies *to swell*, either literally or figuratively? The sense of the passage then will be:

Also every thing is vanity,
Even man swollen (as he may be with pride).

[B] Ver. 6. — "he heapeth up riches, and knoweth not who shall gather them." *E. T.*

The pronoun *ו*, suffixed to the verb *אסף*, has no antecedent. For *לא יצבר ולא* read *לא יצבריו*. "As for his heaps [the riches which he amassed], he knoweth not who shall gather them."

PSALM XL.

למנצח לדוד מזמור

[A] Ver. 4. — "turneth him not to pride, and the wanderings of falsehood;" — "respecteth not the proud nor such as go about with lies." *E. T.* *Ἐπέβλεψεν εἰς ματαιότητα καὶ μανίας ψευδούς.* LXX. Vulg. Syr. to the same effect. "Nec declinavit ad superbiam et aberrationes mendacii," Houbigant. "Pride," atheism. — "Errors of falsehood," idolatry. See Mudge.

[B] Ver. 7. — "mine ears hast thou opened." *Σῶμα δὲ*

κατηρτίσω μοι, LXX. — “a body hast thou prepared for me.” Mr. Pierce of Exon conjectures that the copies of the LXX. gave the text thus,

ובח ומנחה לא חפצת
או גוה כרית לי :
עולה וחטאת לא שאלת
או אמרת הנה באתי :

It is obvious, indeed, that the two words *או גוה* might easily be changed into *אונים*. And the interpretation of the LXX. may seem, in some degree, confirmed by St. Paul's quotation. Pierce's conjecture is approved by Bishop Lowth. Bishop Horne, however, very justly remarks, that “if the apostle's argument turned on the word *σῶμα*, such an emendation might seem necessary. But that word is not essential to the argument, which seems to stand clear and full, whatever be the meaning of *σῶμα κατηρτίσω μοι*.” He might have added, that the apostle's argument would be complete, if these words were expunged, or if they had been omitted in the citation. Archbishop Seeker was clearly of the same opinion. “It is not certain,” says the Archbishop, “that the apostle argues from the word *σῶμα* at all. He quotes the translation of the LXX. as he found it in his copy; lays a stress on what it is in the Hebrew, but none on the rest; either knowing it not to be there, or being restrained, by the Spirit of God, from making use of it.” See Seeker in Merriek's Appendix.

[C] Ver. 8. — “to execute thy gracious will;” literally, as Houbigant thinks, “to make an appeasement of thee,” i. e. to appease thee, or to make the expiation in which thou delightest. St. Paul may seem to have perceived a particular allusion to the reconciliation made by Christ's sacrifice in the word *רצון*, although the LXX. perceived it not. At the same time, as Houbigant well observes, the particular interpretation of *רצון* is not necessary to the apostle's argument; and the expression occurs in other places, where its sense is simply, “to do thy will.”

[D] Ver. 12. — “mine iniquities.” *Ærumnæ meæ*, says Houbigant; piously thinking that the person who speaks throughout this Psalm had no sins with which to charge him-

self. But since "God laid upon him the iniquities of us all," therefore the Messiah, when he is personated in the Psalms, perpetually calls those iniquities his own, of which he bore the punishment. The word עָן, however, in the singular is used, as is observed by Pierce, for "punishment." Gen. iv. 13. and xix. 15. and 2 Kings vii. 9.

[E] Ver. 15. "They shall go off immediately with their due disgrace."—"Let them be desolate, for a reward of their shame." *E. T.*

By comparing this with the parallel place in Psalm lxx., and considering the version of the LXX. in both places, I have little doubt that the true reading for שָׁמוּ is יָשִׁיבוּ, and that the phrase עַל עֵקֶב, signifies, *immediately*. *Statim reportabunt dedecus suum*, "they shall immediately go off with shame;" or, more literally, "carry off their shame." Bishop Lowth thinks the copies of the LXX. gave שָׁמוּ, which would render the same sense. Archbishop Seeker is unwilling to admit that the phrase עַל עֵקֶב may signify *statim*. But upon that point the LXX., in my opinion, may be allowed to decide.

In this, and the preceding verse, the shame, confusion, and desolation, to be brought upon the Jewish nation, in the first instance, and ultimately upon the antichristian faction in the latter ages, is foretold. See Bishop Horne upon this verse.

[F] Ver. 17. "But I am poor," &c.—"Truly I am poor." *E. T.* The humanity of the Messiah speaks. And yet it seems hardly to suit the character of the Messiah, raised from the dead (and in that character he appears in this Psalm), to say of himself that he was then "helpless and poor." We may apply, therefore, to this verse the remark which Bishop Horne, with less propriety, makes upon the 12th. "These words are uttered by our Lord, considering himself (for the primitive writers suppose him, in the Psalms, frequently to consider himself) as still suffering in his body mystical, the Church. After his ascension, when the members of that body were persecuted on earth, the head complained from Heaven, as sensible of the pain: Saul, Saul, why persecutest thou ME?" Under the sense of these sufferings, he comforts himself with the reflection, that Jehovah is not unmindful of him, and prays that he would not delay to complete the deliverance and triumph of the Church.

[G] This reading is found in eighteen MSS. and eight printed editions of Kennicott's Collation.

PSALM XLI.

[A] Ver. 1. —“ the poor.” *E. T.*: rather, “ him that is reduced to poverty.” The Hebrew ל is literally, “ one exhausted ” of all he had, and so made poor. Compare Phil. ii. 7.

[B] Ver. 2. —“ thou wilt not deliver him.” *E. T.* The LXX. have the third person, *μη παραδῶ*. Their copies, therefore, gave ואל נחננו. But the present reading is as good, if the passage is to be taken, as the LXX. render it, namely, as a prayer on behalf of the lowly one's friend.

[C] Ver. 3. —“ the couch of languor.” The LXX. have *ὀδυνῆς αὐτοῦ*. Their copies, therefore, gave וריו with the suffix ו.

[D] Ver. 4. —“ for I have sinned against thee.” *E. T.* In this Psalm, the Messiah is the speaker, who, in his own person, was sinless. But the words may be rendered, “ Surely I bear blame before thee.” *Personam peccatoris apud te gero*. So the word שטת is used, Gen. xliii. 9. Kennicott renders the sentence as a question: “ Have I sinned against thee ? ” But I much doubt the use of the particle כי as an interrogative.

[E] Ver. 8. “ Some cursed thing,” &c. The copies of the LXX. certainly gave יצק for יצוק, and בו for בי. But the reading of the modern text gives a good sense, so that any alteration of it seems unnecessary.

[F] Ver. 9. —“ has practised the greatest treachery against me ” —“ hath lifted up his heel against me.” *E. T.* — *Ἐμεγάλυνεν ἐπ' ἐμὲ πτερισμόν*. LXX. “ *Magnificavit super me supplantationem*.” Vulg. And to the same effect, the Chaldee and Syriac. “ *Levavit contra me plantam*.” Hieronym. But I do not believe that the Hebrew verb הגדיל ever signifies “ to lift up.” The quotation of the text in St. John, in these words, *ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ*, (John xiii. 18.) is no confirmation of St. Jerome's rendering. For the Greek noun *πτέρνα*, like the Hebrew עקב, though literally it signifies the “ heel,” signifies also, by a

figure taken from racers or wrestlers, "a tripping up," δόλος, ἐπιβουλή. See Stephan. This, and St. John's words, should be rendered, "He that eateth bread with me hath raised up a great plot against me." The verb ἐπῆρεν, applied to πτέρναν in this figurative sense, expresses "the raising of the plot to size and magnitude," numbers being engaged, and these, persons of power.

[G] Ver. 13. This thirteenth verse, having no particular connexion with the subject of this Psalm, is thought, by Bishop Hare and Bishop Lowth, to have been added to it, at the time when the Psalter was divided into books, by him who made the division; for no other reason but because this Psalm happened to be the last of a book. It is tacked, for the same reason, to the last Psalm of every one of the three following books.

PSALM XLII.

למנצח משכיל לבני קרח.

To the Giver of victory. A Lesson for the sons of Corah.

This 42d Psalm, and the following, certainly make one entire piece.

The suppliant, in this sacred song, is a person under persecution. (v. 3, 9, 10.—xlili. 1, 2.) The persecution is carried on by an "ungodly nation," and an individual, described as "a man of deceit and fraud;"—expressions easily applicable to the atheistical confederacy in the latter ages, under Antichrist as the leader. By the strong attachment which the suppliant discovers to the Holy Land, it appears, that he is of the race of Israel. But he is at a distance from the Holy Land, which he laments, at the same time that he expresses the most confident hope of being conducted thither in triumph by the special providence of God; (verse 4. and xlili. 4.) This expectation is derided by his persecutors, and his distress is greatly aggravated by their insults.

From all this it should seem, that the suppliant is of the natural Israel; a convert to the faith of Christ in the latter ages, suffering under the persecution of Antichrist; but under

that distress looking forward to the restoration of the Jewish nation, as a thing at hand, and deriving comfort and joy from that expectation. The Psalm is the suppliant's earnest prayer for the accomplishment of God's promises to the natural Israel. Whether the suppliant be an individual of the Hebrew race, or a Church of the circumcision, is doubtful. That God will gather to himself such a Church in the times of Antichrist, previously to the restoration of the Jewish people, many passages in the ancient prophets and in the Apocalypse seem to intimate.

[A] Ver. 2. —“and appear before God.”—*E. T.*; rather, “and behold the face of God.” “Contemplabor faciem Dei.” Houbigant.

[B] Ver. 4. “When I remember these things.”—*E. T.*; rather, “While I bear these things in mind [i. e. these taunts of infidels], I pour out my soul upon myself,” that is, I indulge my own thoughts in secret, and comfort myself with these reflections, כִּי אַעֲבֹר, “that I am to pass over,” &c.

Interpreters have been much perplexed with the remainder of the verse. The difficulty lies chiefly in the verb אָרַם, which occurs but in one other text, namely, Isaiah xxxviii. 15., where, however, it occurs without the suffix, if the verb be really the same, as is generally supposed. The verb אָרַם, in Isaiah, may be referred to the root יָרַם, if indeed such a root exists in the Hebrew language, which is very doubtful; and those who suppose it to exist are but ill agreed about the sense of it. Some say that it signifies, “to walk with a slow gentle pace;” *sensim incedere*, or *pedetentim ambulare*. ‘*Molliorem gressum notat*,’ says Bythner. But St. Jerome, in his translation of the text of Isaiah, gives it the sense of “recollecting,” “meditating upon,” *reputare*. And this sense is adopted by Bishop Lowth, though the other, I think, is more generally received. In the passage under consideration, אָרַם has been generally referred to the same root; and some of the most learned critics would resolve it into אָרַם עָמָם, (see Geierus and Piscator in Poole's Synopsis, and Bythner's Lyra,) alleging that ׀, formative of Hithpacl, is often omitted when the first radical is ך, ם, ן, or ׀, being absorbed, as they express it, in the Dagesh of such first radical; and that the final

ה of the verb, and the word עמהם, consisting of the preposition עם, and the pronominal suffix הם, are somehow or other compressed into the single letter מ, annexed to the verb. For this syncopation, as they call it, I cannot find that they pretend to give any general rule. And of the supposed absorption of the ה of Hithpael, by Dagesh following, it is perhaps difficult to find an unexceptionable instance in the whole Bible¹. Strange to tell! this unnatural resolution of the word has the approbation of the learned Vitringa. The sense of the word, according to this resolution of it, is supposed to be, 'I did go,' or 'I have gone,' or 'I will go,' (for different interpreters take the tense differently,) 'in procession with them.' 'With them'—with whom? 'Vel cum miseriarum mearum comitibus; vel quibuseum olim proficiscerbar,' says De Muis. Others expound the pronoun, of the rejoicing multitude, mentioned at the end of the verse; which is more tolerable.

Bishop Hare, Father Houbigant, Dr. Durell, and Bishop Lowth, justly dissatisfied with this exposition, somewhat too hastily, perhaps, suspect the text of corruption. Why may not ארם be the first person future, Kal, from the verb נר, (defective Phe נ), with the pronominal suffix of the third person plural maseuline? The verb נר signifies, 'to flee, to flee away, to move in a hurry from place to place, to move very quickly.' And why should not ארם render 'effugiam eos,' or 'eos evasurus sum?' 'I shall flee away from them;' 'I shall escape them.' The suffix מ (them) being understood of those seoffers, who were continually saying to the suppliant, 'Where is thy God?' It may be observed, by the way, that ארם, in Isaiah xxxviii. 15, may be referred to the same root נר. For, in the future tense, those persons that have no increment often assume a paragoric ה; and the true rendering of that verse will be this—'What shall I say? He hath given me a promise, and he hath performed it. After the bitterness of my soul, I shall go along briskly (i. e. cheerfully) all my years².'

¹ See Masclef Gram. Heb. cap. viii. sect. 3.

² See Parkhurst under נר. 1.

Be this as it may, if this sense of אָרָם, in this passage of the Psalmist be admitted, the entire verse may be thus rendered:

These things I remember, and to myself I pour out my soul,
That I am to pass over to the tabernacle. I am to flee away from them
to the house of God,
Amidst the sound of exultation and thanksgiving; the multitude rejoicing.

“These things I remember,”—i. e. these taunts of the profane sink deep, and are never absent from my mind.

——“and to myself I pour out my soul.” This seems to me to be a proverbial expression, denoting the mind’s silent brooding over its own thoughts, of whatever sort they may be, when a man states, as it were, to himself, in minute detail, what arises, upon any interesting occasion, in his thoughts, without any communication with others. It is perhaps most frequently applied to thoughts tinged at least with melancholy. But, in the present instance, the thoughts are consolatory. For under a keen sense of the scoffs of his enemies, triumphing over him as a person totally disappointed in his hopes, he comforts himself with the recollection, that his return to the Holy Land is a thing fixed in the schemes of Providence; and that, notwithstanding his present oppressed state, his hope of returning in triumph will at last be realised.

“That I am to pass over.—I am to flee”—The verbs in the original have the form of futures, and I have the authority of all the ancient versions, the LXX., Vulgate, St. Jerome, Chaldec, Syriac, Aquila, and Symmachus, for rendering them as futures. These futures express, that he looks to this return, as what is promised to him and prepared for him.

——“the multitude rejoicing.” הַמְּנוֹן הַזֶּה. I take these words absolutely, and would render them in Latin by the ablative absolute, “*turbâ tripudiante*.”

Thus the text, without any emendation, and without any forced interpretation of the words, gives a sense perfectly consistent with what seems to be the general subject of the Psalm. Bishop Hare’s suspicion, that the words בֶּסֶךְ אָרָם are a corruption of the name of some place, through which the passage lay to the temple, vanishes. And Houbigant’s proposed

alteration of אדרם into אדרה, evidently appears to be for the worse.

It must be confessed, however, that all the ancients, except Aquila, Symmachus, and St. Jerome, render this verse as if, instead of אדרם, their copies of the original had some word which they referred to the root אדר; which may seem to give some plausible colour to the change, proposed by Bishop Lowth, of אדרם into אדרת. But a note of Dr. Kennicott's, upon this text, which occurs in Merrick's Annotations, deserves great attention. He observes, "that the word אדירים (the plural of אדיר) appears in Walton's Polyglott without the first י, in Jeremiah xiv. 3., without the second י, in Zechariah xi. 2.; and without either, in Ezekiel xxxii. 18." And by his collations it appears that these omissions are all authorized by many of his best MSS. Now, in this text, אדרם appears, instead of אדרם, in three MSS. of Dr. Kennicott's, and two of De Rossi's. אדרם, therefore, it should seem, would be a better reading than אדרת, which is destitute of all authority of MSS. If אדרם be the true reading, it is to be taken as אדירים, the plural of אדיר, and the true rendering will be,

That I am to pass over to the tabernacle of the Glorious Ones, to the house of God.

אדירים, or, "the Glorious Ones," I should understand here as a title of the אלהים, the persons of the Godhead.

[C] Ver. 5, 6. "For the help of his countenance.—O my God." *E. T.*

Read with the LXX. (Alex.), Vulgate, Syriac, and one MS. of Kennicott's, פניו אלדי, as in the last verse of this Psalm, and again of the 43d, and begin the next verse with עלי.

I will yet praise him,
Who is the Saviour of my person and my God.

Ver. 6. "Within me, &c.—I will yet praise him;" *E. T.* rather, "I shall yet give him thanks;" i. e. notwithstanding

my present afflicted state, I shall *yet again have cause to give him thanks* for my complete deliverance, and for being still my God.

— “therefore I will remember thee from,” &c. *E. T.*; rather, “therefore I will remember thee, concerning the land of Jordan and the Hermons, and concerning the little hill;” i. e. to raise my dejected spirits, I will recollect the comforts of thy presence in the land of Jordan and the Hermons, and on the little hill of Zion.

“The Hermons”—הרמונים, plural, because Hermon was a double ridge, joining in an angle, and rising in many summits.—See D’Anville’s Map of Palestine. The river Jordan and the mountains of Hermon, were the most striking features of the Holy Land. Zion was a hill of moderate height; therefore little in comparison of the Hermons.

[D] Ver. 7. “Deep—deep”—*E. T.*; rather, “wave—wave.”—See the plural, תַּהֲמוֹת, used in the sense of *waves*, Exodus xv. 5. and 8.

—“at the noise;” rather, “in addition to the noise.”

The tumult and noise of the raging sea are poetically described, under the image of one rolling wave calling to another. And the tumult of the sea is in addition to the dreadful sound of water-spouts from the sky, which are indeed a principal cause of the disturbance in the ocean. But this raging of the elements is to be understood as an image of the anarchy and turbulence of the world politic, in the latter ages, when the madness of the people (figured by the boisterous seas, its appropriate image in the prophetic language) will be excited and inflamed by the phrenzy of those prodigies of governments, which will be found in those wretched times.

—“water-spouts from the sky.” —“*thy* water-spouts;” because all this disorder is under the control of Providence, and these water-spouts are the instruments of his vengeance on the guilty world, and formed for that purpose.

“These ideas,” says the learned Bishop Horne, “seem to be borrowed from the general deluge, or from a storm at sea, when, at the sound of descending water-spouts, or torrents of rain, the depths are stirred up, and put into horrible commotion.”

—“all thy waves,” &c. The rage of this dreadful storm of anarchy, and misrule, will fall principally on the Church, and particularly on the new Church of the Circumcision.

[E] Ver. 8. —“in the day-time—in the night.” “The day-time,” the appointed season of the final deliverance of the Church. “The night,” the previous season of redemption.

—“his song.” For שירה, read with six MSS. of Kennicott’s and with all the ancient versions, and our English Bible, שירי. But the alteration is not necessary. Dr. Durell well renders the textual reading, “A song shall be with me, a prayer unto,” &c.; and the sense of the passage, so rendered, will be, “My constant night-song is prayer,” &c.

[F] Ver. 10. “While the sword in my bones,” &c.

No emendation is necessary here.

“While the sword is in my bones my enemies reproach me;” i. e. my murderers insult over me, as deserted of my God, and left by him the victim of their cruelty, while they inflict the fatal blow. This is the highest aggravation of cruelty, when it is accompanied with insult.

This rendering may seem liable to two objections.

1st, That ב never renders *when* or *while*, except it be prefixed to an infinitive mood. Whereas, in this passage, according to this rendering, it is prefixed to a noun.

2d, That the noun רצח is not used in any other passage for a *sword*.

To the first, it may be answered, that it is not true. Noldius observes, that the prefix ב, though but seldom, is so used before nouns and adverbs. He supposes, indeed, that, in such cases, the verb substantive, in the infinitive, (היית), may be understood¹. And this rendering supposes it to be understood here.

The second objection, though much relied on by Mr. Merrick, appears to me of little weight. Since the verb רצח signifies, *to slay, to murder*, the noun רצח, which, in prose, is perpetually used for a *homicide* or *murderer*, may very naturally, in poetry, be applied to the instrument of slaughter, the sword; just as Sophocles’s Ajax calls his sword, upon

¹ Vide Nold. not. 722.

which he is about to fall, 'Ο σφαγείς. I know not that a similar application of the word σφαγείς (which literally renders the Hebrew רוצח, *murderer*) is to be found in the Greek language. And yet no one can doubt that, in this passage of the tragedian¹, it is applied to the inanimate steel.

From this verse, as well as from the general structure of the Psalm, but from this verse in particular, it may be probably inferred that the suppliant is the Hebrew Church, of the Antichristian age, rather than an individual of the Hebrew nation. For an individual could not with any consistency profess a hope of returning in high triumph to the Holy Land, at the same time that he complains of the cruelty of his *murderers* in a foreign country. But a church, collectively, may be supposed to express a hope of ultimate peace and prosperity, at the same time that she is suffering in her members. In the Apocalypse, it seems to be predicted, that, in the times of Antichrist, numbers of converted Jews will receive the crown of martyrdom.

The application, which many learned expositors would make of this Psalm, to David, driven from Jerusalem by Absalom's rebellion, seems liable to many insuperable objections. Even in the very height of that rebellion, David was never in the extreme danger and in the defenceless condition in which the suppliant in this Psalm is placed. David thought it prudent, indeed, to retire from Jerusalem; because Absalom had alienated the affections of so many of the people, that it was necessary, in order to avoid the danger of a surprise of the city by the disaffected party, that the king should put himself at the head of his army. But his departure was not the flight of a person fallen from his power, without means of defence, and abandoned of his friends, but the march of a great monarch, taking the field with a numerous army, (2 Sam. xv. 13—18.) and attended by generals of such high renown as Joab, Abishai, and Ittai (xviii. 2.). It is true, he ascended Mount Olivet in the guise of a mourner (xv. 30.). But his dejection arose not from any apprehension of the superior strength of his enemy, but from the reflection that "his son, who came out

¹ Ajax. Mast. lin. 826.

of his bowels, sought his life." (xvi. 11.) And it was from affection and attachment to his person, that his loyal adherents wept with their sovereign, and, after his example, "covered every man his head." He had his spies at Jerusalem, who gave him early information of all Absalom's motions and designs; and when he had crossed the Jordan into the land of Gilead, so little did his situation resemble that of the suppliant in this Psalm, that he met with friendship and assistance even from the Ammonites (xvii. 27—29.). It is true, that one man of the family of Saul ventured to insult the king most grossly, upon his first departure from the city; but had it not been for the king's politic lenity, the audacious blasphemer of afflicted majesty would have met the fate he merited, from the just indignation of Abishai (xvi. 5—14.).

The Suppliant in this Psalm holds the language of one who had long been in exile in a distant country, and is made to dwell upon the recollection of the principal features of his country, Jordan, the Hermons, and the little hill, as what he wished earnestly to see again after long absence. But David's absence from Jerusalem, upon the occasion of Absalom's rebellion, was certainly of no long duration. It should seem from the particulars of the history, that the whole interval, from the king's departure from Jerusalem to his triumphant return, could not be of many weeks. There seems no reason to suppose that the celebration of any one of the festivals of that year was obstructed. David, in what is called his flight, which, in truth, was only a retreat to a spot where he could give the enemy battle with advantage, was never beyond the limits of his own kingdom. As for Jordan and Hermon, which the suppliant in this Psalm so mournfully recollects, David was never out of sight of them. And from the "little hill," if this little hill be Zion, his greatest distance was Mahanaim. The town of Mahanaim was in the tribe of Gad, on the northern side of the brook Jabbok; and the utmost distance of this place, from Jerusalem, could not be more than seventy-two Roman miles, which is not quite sixty English. For, by Reland's map of distances, the whole distance from Jerusalem to Scythopolis was sixty-one Roman miles; namely, —

From Jerusalem to Bethel.....	12
From Bethel to Neapolis.....	28
From Neapolis to Aser.....	15
From Aser to Scythopolis.....	6
From Jerusalem to Scythopolis.....	61

Mahanaim is not laid down in Reland's map. But by D'Anville's map of Palestine, the distance of Mahanaim from Scythopolis appears to be more than two-thirds, but much less than three-fourths, of the distance of Gadara. And again, by Reland's map of distances, Gadara was sixteen Roman miles from Scythopolis. Take eleven Roman miles, then, as the distance of Mahanaim from Scythopolis, which cannot be far from the truth, and add this to sixty-one, and you have seventy-two Roman miles (i. e. as was said before, sixty English very nearly) for the whole distance of Mahanaim from Jerusalem. And that it could hardly be so much, may appear from another argument. Ishbosheth, the son of Saul, was murdered in his house, at Mahanaim, about noon. (2 Sam. iv. 5, 6. Compare with this, ii. 8.) The two assassins "gat them away through the plain all night," (iv. 7.); and the next day arrived with the murdered prince's head at Hebron, where David then resided. The distance, therefore, of Hebron from Mahanaim, was not more than men, fleeing for their lives, could traverse in twenty-four hours. And yet this distance must have been greater than the distance between Mahanaim and Jerusalem. For Mahanaim lay NE., or perhaps NNE. of Jerusalem. Hebron lay south of Jerusalem, a little declining to the west, at the distance of twenty-two Roman miles.

From all these circumstances, it appears, that David, at Mahanaim, is not the person represented by the suppliant in this Psalm.

The Arabic interpreter seems to have better divined the true subject, who gives both this 42d and the following Psalm the title of "A prayer for the Jews who had fallen."

[G] (PSALM XLIII.) — "from a nation of no pity." מִנִּי לֹא חֶסֶד is, properly, "abundant goodness," or, "abundant in goodness." The privation of this describes a character,

destitute of the feelings of humanity, void of the milk of human kindness.

[II] The 3d and 4th verses might, perhaps, be better divided, thus :

3 Lead forth thy light and thy truth ; let them lead me ;
Let them bring me to thy holy hill, and to thy dwellings.

4 So shall I come to the altar of God,
To God in whom is all my joy',
And I shall praise thee upon the harp,
O God, my God.

Thus the 3d verse is still a distich, and the 4th a tetrastich : but the last line of the tetrastich is a short one, as it is in the two preceding stanzas.

PSALM XLIV.

למנוצח לבני קרח משכיל

It is difficult to find any times in the Jewish history which this Psalm may suit. When could the Jewish people say, with truth, " All this is come upon us ; yet have we not forgotten thee, neither have we been false to thy covenant." This Psalm, therefore, like the former, I take to be a prayer of the new Hebrew Church, in the latter times, suffering under Antichrist's persecutions.

Ver. 2. — "and cast them out ;" rather, "and madest them to flourish," namely, our fathers. "Germinare fecisti cos." Houbigant. And to the same effect exactly the Syriac. For the Syriac verb ܦܪܥ renders literally the Hebrew שלח.

Ver. 4. — "command ;" rather, "commanding," or, "that hast commanded."

The LXX. certainly read ואלהי מצודה—"Thou art my King and God commanding." And not one of the ancient versions,

† Literally, "the gladness of my joy."

except the Chaldee, Jerome, and Symmachus, render צֹרֵךְ as an imperative.

Thou thyself art my King, O God,
Thou hast commanded¹ deliverances for Jacob.

Ver. 7. "But—;" rather, "For—." "This has been our case, that whenever we have been saved, whenever our enemies have been put to shame, it has been thy doing, and this is the reason, that I trust not in my bow."

Ver. 12. —"and dost not increase thy wealth by their price." "Auctionem non fecisti in venditionibus eorum." Houbigant. "Ad literam," he says in his notes, "in pretiis, sine mercaturis; i. e. sic fecisti, ut domini qui servos vili vendunt, non tam spe lucri, quàm ut liberentur ab inutilibus mancipiis. Ita docet et explanat Hugo Grotius." Symmachus, perhaps, had the same notion of the passage;—οὐ πολλὰν ἐποίησας τὴν τιμὴν αὐτῶν.

Ver. 13. —"to our neighbours." לְשִׁכְנֵינוּ. Literally, perhaps, "to those who give us a lodging;"—a reproach to the inhabitants of the countries who permit us to dwell among them. It might be rendered,

—a reproach to those who afford us a dwelling.

Ver. 19. —"in the place of dragons." "Locis desertis, inter feras et serpentes." Hare. —ἐν ἐρημίαις πλανώμενοι, καὶ ὄρεσι, καὶ σπηλαίοις, καὶ ταῖς ὁπαῖς τῆς γῆς. Hebrews xi. 38.

Ver. 24. —"cast us not off;" rather, "be not far off."

This whole Psalm might be divided into parts, for different voices, thus :

Ver. 1—3. Full chorus.

4. The leader of the band.

5. Full chorus.

6. The leader of the band.

7, 8. Full chorus.

9—14. Air for a single voice, one of the Priests.

¹ Ordained.

15, 16. The leader of the band.

17—22. Air for a single voice, one of the priests.

23—26. Full chorus.

But the division is by no means necessary. A Church, as a collective body, may speak in the singular or plural number, I, or we, indifferently.

PSALM XLV.

[A] TITLE,

למנצח על ששנים לבני כרח משכיל שיר ידדת

To the Giver of victory. Upon the lilies. A Lesson for the sons of Korah. A Song of loves.

Τῷ νικοποιῷ ἐπὶ τοῖς κρίνοις τῶν υἱῶν Κορὲ ἐπιστήμονος, ᾄσμα προσφιλίας. Aquila.

Ἐπινίκιον ὑπὲρ τῶν ἀνθῶν, τῶν υἱῶν Κορὲ συνέσεως, ᾄσμα εἰς τὸν ἀγαπητόν. Symm.

Εἰς τὸ τέλος, ὑπὲρ τῶν ἀλλοιωθησομένων, τοῖς υἱοῖς Κορὲ εἰς σύνεσιν, ᾠδὴ ὑπὲρ τοῦ ἀγαπητοῦ. LXX.

Εἰς τὸ νίκος, ᾠδὴ τοῖς ἡγαπημένοις, τοῖς υἱοῖς Κορὲ συνέσεως, ᾄσμα εἰς τὸν ἀγαπητόν. Theodot.

[B] Ver. 3. "O thou that excellest in." *E. T.*; literally, "thou that art mighty in," &c.

It is remarkable, however, that not one of the ancient versions adopts this construction. They seem all to have made a full pause at גבור; and גבור is certainly one of the titles of Christ;—"Hero, Warrior, Mighty Man." The version of the Syriac is very remarkable, and may create a surmise that a verb is lost in the text, of which הור and הדר were the subjects. The Syriac is to this effect:

Warrior, place the sword upon thy loins,
Thy beauty and thy glory is immaculate.

So, I think, the verb לָחַץ should be rendered, not *vincit*. After all, I am persuaded that Luther gives the true exposition of this passage, viz. that the nouns הור and הדר are accusatives,

under the government of the verb **הגור**, and signify “the ornamental robes of majesty,” which “the Hero” (**גבור**) is exhorted to put on, together with his sword. “Ebraica vox Hod et Hadar valde est frequens,” says Luther, “et sumpta est ex Mosc. Significat autem ornatum vestimentorum.”

[C] Ver. 4. “And in thy majesty ride prosperously.” *E. T.* **והדרך אלה רכב**. These three words the LXX. render as three imperatives. *Καὶ ἐντείνου, καὶ εὐδοῦ* (or *κατενδοῦ*), *καὶ βασιλεύε*. It should seem that their copies gave the two last, as well as the first, with the conjunction. But it is of more importance to remark, that they took **הדרך** for the verb **דרך** in Hiphil, and thought that the verb, in that form, without any noun after it, denoting bows or arrows, might signify to “take aim.” Relying, for the sense of the word, on their authority, I render the passage thus :

Take aim, be prosperous, pursue,
In the name of truth, humility, and righteousness;
For thy right hand, &c.

That is, take aim at the enemy; be prosperous or successful in the aim taken; ride in pursuit of the vanquished foe.

N.B. Solomon was no warrior; therefore, this and the next verse can have no reference to him.

[D] Ver. 5. “Thine arrows are sharpened.” *τὰ βέλη σου ἡκουγμένα δυνατό.* LXX. They read, therefore, as Bishop Hare conjectures, **הציק שונית גבור**.

[E] Ver. 8. “All thy garments.”—*E. T.* The LXX. and Vulgate render, as if their copies had given **מני** instead of **כל** before **בגדריך**. But there seems no necessity for a change.

[F] — “excelling ivory palaces.” — “out of the ivory palaces, whereby they made thee glad.”—*E. T.*; rather, “from cabinets of Armenian ivory they have pleased thee.” From *cabinets* or *wardrobes*, in which the perfumes, or the garments, were kept. Either the word **היכלי** must bear this sense, or Houbigant’s change of **היכלי** into **הכלי** must be admitted.

Armenian ivory. So the Chaldee interpreter renders **שן**

¹ Literally, “ride.”

בני.—See Archbishop Seeker in Merriek's Annotations. But see my Sermons on this Psalm.

[G] Ver. 9. —“thy bright beauties”—“thy honourable women.”—*E. T.*

The primary notion of יקר is “brightness.” Hence יקריות, “bright sparks,” *scintillæ*. Hence “beautiful women.”

“Kings’ daughters were among thy bright beauties.” The “beauty” certainly is mystic. The “beauty” of evangelical sanctity and innocence.

But who and what are these Kings’ daughters, the lustre of whose beauty adorns the great Monarch’s court? Kings’ daughters, in the language of holy writ, are the kingdoms and people which they govern, and of which, in common speech, they are called Fathers. The expression may be so taken here, and then the sense will be, that the greatest kingdoms and empires of the world, converted to the faith of Christ, and shining in the beauty of the good works of true righteousness, are united to Messiah’s kingdom. But if the שגל, the *παράκοιτις*, the partner of the royal bed, be peculiarly (as I am sometimes inclined to think) the Church of the restored and converted Jews, become the mother Church of Christendom; then these daughters of Kings may be the various national Churches, fostered for many ages by the piety of Christian princes (Isa. xlix. 23.), and now brought to the perfection of beauty, by the judgments which shall have purged every one of them of all things that offend.

[H] —“the queen.”—*E. T.* שגל i. e. literally, “the bed-fellow.” *σύγκοιτις*. Aq. *Conjux*. Hieron.

[I] Ver. 12. “See the daughter of Tyre with a gift!”

I see no necessity for the alterations proposed by Bishop Hare and Houbigant, notwithstanding that they are approved by Bishop Lowth. The inspired Poet, describing the court of the Monarch, who is the subject of his song, mentions, in the 9th verse, the Consort, in rich apparel, at his right hand. In the 10th, 11th, and 12th verses, he addresses an admonition to this Consort, which stands, as it were, in a parenthesis, in his description. In the 12th verse, he tells the Consort, how she will advance her own importance by a dutiful submission to the great King, her Lord. Then, in the 13th verse, he

returns to the description of the court, enlarging upon the beauty of the Consort's person, the richness of her dress, and the magnificence of her entry. In the clause, about the daughter of Tyre, either the verb substantive only is understood, or the conjunction ו is equivalent to *ecce*, a sense which I think it sometimes bears. I would divide and punctuate the 14th, 15th, and 16th verses thus :

14 כל כבודה בת מלך
פנימה ממשבצות זהב
לבושה לרקמות :

15 תוכל למלך
בתולות אחריה רעותיה
מובאות לך :

16 תוכלנה בשמחת וגיל
תבאנה בהיכל מלך :

Ver. 13. This king's daughter and the Consort are evidently the same person. "The connexion between Christ and his Church (says Bishop Horne) uniting in itself every relation and every affection."

[K] Ver. 17. "I will make thy name to be remembered."
E. T.

Μνησθήσονται. LXX. Their copies, therefore, gave יכירו the third person plural; so had the copies of the Vulgate, Chaldee, and Syriac. "They (i. e. thy sons) in continual succession, shall make thy name to be remembered." Houbigant prefers this reading, for reasons which seem to me unanswerable: but see Bishop Horne's excellent paraphrase of the common reading.

These two last verses are addressed to the Consort. The order of the whole Psalm is this: verse 1, the proem; verses 2—9, addressed to the King; verses 10—12, to the Consort; verses 13—15, description; verses 16, 17, addressed again to the Consort.

PSALM XLVI.

למנוצח לבני קרח על עלמות שיר

*To the Giver of victory. For the sons of Korah.**A Song concerning Mysteries.*

᾿Υπὲρ τῶν αἰώνων.—Sym. ᾿Υπὲρ τῶν κρυφίων.—LXX.

This 46th Psalm seems to allude to earthquakes and inundations, which have made great havoc in other places; but which, instead of doing damage to the Jews, had been the means of delivering them from a calamitous war. The chief subject of the song, is thanksgiving for these peculiar mercies. Houbigant thinks that the particular subject might be an earthquake at the time when the angel smote Sennacherib's army. But, I am persuaded, these commotions in the elements are mystic, as the title of the Psalm imports, and typify the wars and insurrections in the latter ages, and the final victory over the apostate faction.

Ver. 2. —“though the earth be removed;” rather, “demolished, — made a ruin.” See *המר* in Parkhurst.

—“of the sea.” *ימים*. Hanc would change this plural into the singular *ים*; because the suffixed pronoun, in the next verse, is singular. But Houbigant's remark is, “nempe mutatur numerus *de more* mutando versu.” The demolition of the earth, and tumbling of mountains into the seas, is the breaking to pieces of civil government, and the dissolution of monarchies in democracy.

Ver. 4. “There is a river, the streams whereof make glad the city of God;” rather, “the River,—its streams make glad the city of God.” The sense is, that during all this commotion of the waters, and tottering of the hills, the streams near the city of God will run smooth and gentle in their channels for the refreshment of the inhabitants. The rivers and its streams are mystic. Compare Zech. xiii. But, perhaps, the river and its streams may symbolize a regular government established among the restored Jews, in opposition to the anarchy prevailing in the world at large.

—“the holy place of the tabernacles of the Most High.”

For מִשְׁכְּנִי, in the plural, read with LXX., Vulgate, Syriac, and Houbigant, מִשְׁכָּנוֹ; and render, “the Most High hath sanctified his tabernacle.” ἁγίασε τὸ σκήνωμα αὐτοῦ ὁ ὑψίστος. LXX. Houbigant observes, that the word, for “the temple” or “the tabernacle,” is either the singular מִשְׁכָּן, or the plural feminine מִשְׁכְּנוֹת; and that the plural masculine מִשְׁכְּנֵי is never used in that sense.

Ver. 5. —“right early,” rather, with the margin, “when the morning appeareth.” The restoration of the Jews will be one of the first things at the season of the second advent. It will be accomplished in the very dawning of that day, “when the Sun of Righteousness will rise with healing on his wings.”

Ver. 6. “The heathen raged, the kingdoms were moved;” rather, “The nations were in consternation, the kingdoms were in commotion,” (with alarm).

—“the earth melted;” rather, “fainted.”

Ver. 10. “Be still — in the earth.” An oracular voice utters this verse.

PSALM XLVII.

לְמִנְצַח לְבֵנֵי קִרְחַ מוֹמֹר

*A Song of Triumph, in prospect of the establishment of
God's universal kingdom.*

Ver. 1. — “all ye people;” Heb. — “all ye peoples.”

Ver. 2. “For the Lord Most High,” &c.; rather, “For Jehovah, the High, the Terrible, is the great King over all the earth.”

Ver. 3, 4. “He shall subdue,—he shall choose.”

The LXX. render these verbs by preterite aorists, ὑπέταξε, ἐξελέξατο.

—“the people,” Heb. —“the peoples.”

—“the excellency;” or, “the pride.” The inheritance, chosen for him by God, is called his “pride,” says Archbishop Seeker. See Merrick's Annotations. “The excellency of Jacob” is the Temple.

Ver. 5. “God is gone up,” &c. — gone up the hill of Zion. God is described as returning to his ancient seat among the

chosen people. "He is gone up, בחרועה with loud shouting," as from a conquest.

Ver. 6. "Sing," &c. It was customary to go out to meet kings and conquerors with songs and dances. So Miriam met Moses; the Jewish women Saul and David.

Ver. 7, 8. "God is king," &c. The contest will be sharp and long, but it will end in the prevalence of Christianity over Atheism and Idolatry, in the victory of God over the apostate faction. — See Hutcheson.

Ver. 9. "The princes of the peoples." נדיבי is here rendered by ἀρχοντες in the LXX., and מגני by κραταῖοι. The whole verse may be rendered thus :

*The princes of the peoples¹ are gathered together,
A people of the God of Abraham²;
For the mighty ones of the earth are [become] gods,
He is exceedingly exalted.*

Bishop Hare's alteration of the latter part of this verse is not to be borne. A prophecy of the final gathering together of all nations under the true God, is discernible through all the obscurity of the text as it stands; but with this subject the last distich, as amended by Bishop Hare, would have no connexion.

I have sometimes thought, נדיבי עמים, might be rendered, *the voluntary ones of the peoples*, expressing the voluntary submission of the well-disposed among the heathen to the obedience of the Gospel; or, more simply, "the ingenuous of the peoples." — It is remarkable that the LXX. render נדיבי by ἀρχοντες here, and נדביות, in the 110th Psalm, by ἀρχή. But the LXX. might easily mistake in the interpretation of these prophetic texts; and, between the various senses of the same word, choose amiss.

¹ Or, rather, "the voluntary ones of the peoples."

² See Deut. xxxiii. 5.

PSALM XLVIII.

שיר מוזמור לבני קרח

From the 12th and 13th verses of this Psalm it may be guessed, that it was composed in the reign of Uzziah. The fortifications of Jerusalem received great additions and improvements from that warlike prince, who seems to have been the inventor of balistic engines. — See 2 Chron. xxvi. Of the particular event, indeed, which gave occasion to the Psalm,—the providential deliverance of Jerusalem from a threatened siege, by a panic which seized the army of certain confederate princes when they came within sight of the town,—we find no mention, in the sacred history, in the reign of Uzziah : but we equally find no mention of any such event in any other reign.

In the reign of Asa, Palestine was invaded by a confederate army of Ethiopians and Libyans. 2 Chron. xvi. 8. But this army never came within sight of Jerusalem. Asa went out to meet the enemy, he gave them battle, in the valley of Zephatah, at Mareshah, and he drove them before him to the extremity of his country ; and from that overthrow we are told they never recovered. 2 Chron. xiv.

In the reign of Jehoshaphat, the country was invaded by a confederate army of Ammonites, Moabites, and Idumæans ; which seems, indeed, to have advanced within a day's march of Jerusalem. But this expedition miscarried by a quarrel between the troops of the three different nations, of which the army was composed, not in consequence of any panic with which the whole was seized. 2 Chron. xx.

Uzziah had frequent wars with the Philistines, Arabs, and Ammonites, in which he was generally successful.

Ver. 2. " Beautiful for situation—— ;" rather, " Beautiful in extension," *i. e.* in the prospect which it extends to the eye. Bate and Parkhurst.

——" Zion, on the sides of the north, the city of the great King ;" rather, " Zion. In the northern quarters are the buildings of the great King," *i. e.* of the great King Jehovah ; " his buildings," the buildings dedicated to him,—the temple with its ample precincts.

Ver. 5. —“and hasted away;” rather, “they were seized with panic.”

Ver. 7. “Thou breakest the ships of Tarshish with an east wind.” A land army diverted from their purpose by a panic! A fleet destroyed by a storm! Who could these confederate princes be, who meditated an attack upon the Israelites both by sea and land?

Ver. 8. “As we have heard, so have we seen.” As we have heard of the miracles wrought for the deliverance of our fathers in former times, so we have seen and experienced the like in our own.

Ver. 9. “We have thought of thy loving-kindness;” rather, “We waited in tranquillity for, or, we sat in tranquil expectation of, thy mercy.” We repaired to the temple, and trusted to that merciful aid from thee, which our prayers should implore.

Ver. 10. “According to thy name, O God, so is thy praise.” The event answered our highest wishes. The mercies which we have experienced justify what is said in our holy books of the power and goodness of our God.

Ver. 13. —“consider—;” perhaps, “—take a plan of—”

Ver. 14. —“even unto death.” על מוֹת. These words undoubtedly belong to the title of the following Psalm. This verse, therefore, should be rendered thus,

Truly this God is our God,
For ever and ever he will be our guide.

PSALM XLIX.

[A] Among various attempts to illustrate this obscure poem, the two different interpretations of Kennicott and Father Houbigant principally deserve attention. Dr. Kennicott's is published in Mr. Merrick's Appendix to his Annotations on the Psalms. It is chiefly recommended by the very clear sense, which it seems to give to some very obscure expressions, without any other alterations of the text than what the ancient versions warrant, and the most judicious critics have admitted. But besides many particular exceptions to the senses which he puts upon particular words and phrases, his

notion of the subject of the Psalm is liable to this general objection, that the Psalm, as understood by him, contains nothing answerable to its animated proem; in which the author bespeaks the attention of men of all countries, and of all ranks, to lessons of high importance and universal concern. After this opening, almost the whole of the Psalm, in Dr. Kennicott's notion of the subject, is taken up in propounding the erroneous maxims of the infidels of the Psalmist's time; and the doctrine of general importance, opposed to these irreligious maxims,—the doctrine of a future life, in which the good shall be exalted, and the wicked humbled,—is mentioned only in a slight and transient manner. "This Psalm," says Dr. Kennicott, "gives us the faith of the Psalmist, in opposition to the maxims of atheists and deists in his days, on the awful subject of death, and its consequences." But in Dr. Kennicott's translation, we find, indeed, the maxims of atheists and deists very particularly stated, but we find very little of the Psalmist's own faith.

Were this objection removed, it would, perhaps, be no great difficulty, that nothing enigmatical is to be found in the whole Psalm, according to Dr. Kennicott's interpretation; notwithstanding that the Psalmist, in the proem of the song, talks of *an ænigma*, that he is to open *upon his harp*. It is well observed by Bishop Hare, that the word חִידָה, ver. 4., though taken strictly, it signifies an ænigma, is nevertheless applied to poetical compositions, in a highly adorned and finished style, in which nothing enigmatical appears. From the etymology of the word, it should seem that it may signify "any discourse apt to penetrate the mind; to strike," as we say in English, "and make a deep impression."¹ Nevertheless, since the Hebrew word חִידָה properly renders "an ænigma," if an interpretation can be found, which, without unwarrantable alterations of the text, and without any unnatural and forced interpretation of the words and phrases of the text as it stands, shall bring out ænigmata of the highest and most general importance, such an interpretation will deserve to be received in preference to any other, as making the body of the poem most

¹ See Parkhurst's Lexicon, חִידָה.

consistent with its opening. Upon this ground, Houbigant's interpretation is greatly to be preferred to Kennicott's, with respect to the general subject of the Psalm. The liberties taken with particular passages, by the learned French critic, are more than may be allowed; but they are also unnecessary to his general interpretation.

The Psalm, according to Houbigant's conception of the subject, is a mysterious song, in which the doctrines of a Redeemer more than man, the immortality of the soul, and a future retribution, are delivered in ænigmata.

[B] Ver. 2. "Both the sons of the low and the sons of the high."

See Archbishop Secker's dissertation upon the force of the Hebrew phrase, in Merriek's Appendix.

[C] Ver. 4. "I incline—I propound."

I think these verbs, though in the future form in the original, express rather the Psalmist's usual practice of giving reverent attention to the revelations addressed to himself by the inspiring Spirit, and publishing what he had been taught, in compositions for the harp, than his particular intention upon the present occasion. They are more properly rendered, therefore, by verbs of the present tense in our language.

[D] — "my dark saying;" literally, "my ænigma." Τὸ πρόβλημα μου. LXX. i. e. "a riddle propounded for solution." *My ænigma*—not an ænigma of my making, but the ænigma in my possession, which has been delivered to me. This verse is well paraphrased by Mr. Merriek. The sense is, "I will myself give attention to the instructive parables of revelation, and I will propound them in this ode to others."

[E] Ver. 5. — "the iniquity of my heels." See Bishop Hare, and Dr. Kennicott.

[F] Ver. 6. The proem of the Song evidently ends with the fourth verse. The question contained in the 5th and 6th verses might be expected to introduce the principal subject, and the reader naturally looks for an answer to it, containing the *dark speech* which was to be opened upon the harp. But, according to Dr. Kennicott's exposition, the Psalmist, forgetting the *wise maxims* which his own mouth was to utter, and the *deep matters* which were the subject of his own meditations, in what immediately follows the question, introduces

infidels, propounding their own maxims in their own words; and this is done, without any thing in the structure of the poem that might give a suspicion of this abrupt translation of the discourse from the Psalmist's own person to the person of the atheist. But, in what immediately follows the question, according to Houbigant's interpretation, *ænigmata* are contained of the highest importance, which, affording a solid answer to the question, or rather assigning the most satisfactory reasons for that fearlessness of man, which the putting of the question seems to recommend, are properly introduced by it.

[G] Ver. 7, 8. These two verses contain the *ænigma* of redemption. The power of the Redeemer, who hath the cause of his servants in his hand, hath been to the faithful, in all ages, in proportion as it hath been understood by them, a solid ground for that fearlessness of man's tyranny, with which the Psalmist, by his question, would fortify his own breast.

[H] See the LXX. The 7th verse, and the first line of the 8th, are rendered to the same effect by the Syriac and the Chaldee.

[I] Καὶ ἐκοπίασεν εἰς τὸν αἰῶνα, καὶ ζήσεται εἰς τέλος, ὅτι οὐκ ὄψεται καταφθόραν. LXX.

Καὶ ἐπαύσατο εἰς αἰῶνα, καὶ ζήσεται εἰς νίκος. Aq.

Αλλὰ παυσάμενος τῷ αἰῶνι τούτῳ, ζῶν ἀεὶ διατελέσει. Sym.

[K] Ver. 9. This verse, with the beginning of the 10th, contains the *ænigma* of the soul's immortality, and the future life. The connexion (expressed by the conjunction *and*) between this and the preceding *ænigma*, concerning the superiority of the Redeemer's nature, though very obvious now, when the whole mystery is laid open, must have been very enigmatical at the time when this Psalm was written. The continued life of the deceased believer is an effect of the Redeemer's power. This doctrine, therefore, of the believer's immortality is, in the nature of the thing, connected with that of the Redeemer's divinity. Our Lord himself hath propounded the very same doctrine in very similar terms: "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." John xi. 25, 26.

Dr. Kennicott's interpretation is liable, in this part, to this particular objection, that it supposes לנצח may render, "*from all eternity*," as well as, "*to all eternity*." But the use of the prefix ל, for the preposition of the time *from which*, is much to be questioned.

[L] Ver. 11. ——"their inward thoughts."

For קרבים, the LXX., Vulgate, Syriac, and Chaldee, had קברם, which Houbigant and Kennicott approve. But the text as it stands admits a good sense.

[M] Ver. 12. ——"abideth not."

For ילין, read with the LXX., Vulgate, and Syriac, Houbigant, and Kennicott, יבין. Compare verse 20.

[N] Ver. 14. ποιμανεῖ αὐτούς. LXX.

[O] ——"in the morning;" that morning of the future life, which shall succeed the night of death. I question whether בקר, in the sense of "a herd," be ever used otherwise than literally for "a herd of cattle." Dr. Kennicott's translation of this line supposes a figurative use of it, equivalent to the English word *herd*, used figuratively as a term of contempt.

[P] ——"and their beauty." For לו, at the end of the verse, read למי.

Their beauty, is to be taken, figuratively, for the elegance and splendour of their appearance in the present life.

Dr. Kennicott's notion, that צירם may signify *their soul*, seems quite visionary.

Dr. Sturges's interpretation of this 14th verse is founded on more than one unauthorized emendation, and an unexampled sense, I fear, of the word לבקר. It deserves attention, however. — See Merrick's Annotations.

[Q] Ver. 19. "He shall go." Either read with the LXX. and Houbigant, ויבוא, or, for אבותיך, read אבותיך. According to the first reading, this verse is the Psalmist's judgment concerning the future doom of the atheist. According to the second, it is the atheist's impious decision concerning the vanity of our future hopes. But the first emendation is to be preferred, because it has the authority of the LXX.

[R] ——"light." Although the atheist shall rise, yet he shall never see that light which emphatically deserves the name; — that light, of which created light is but a faint image; the light of God's glory. He shall have no share in the beatific vision.

PSALM L.

[A] Ver. 11. —“is by my side;” עִמָּדִי, *juxta me*, “stands by me.”

[B] Ver. 18. —“thou becamest his accomplice.” Συγγε-
τρῆχες αὐτοῦ. LXX. ; i. e. you helped him to carry off his
booty, and to make his escape.

[C] Ver. 19. “Thy mouth hath been fruitful in mischief.”
—“Thou givest thy mouth to evil.” *E. T.*

The LXX. for שִׁלַּח, had probably in their copies חֲשַׁל; for they render פִּי as the nominative to the verb. “Thy mouth hath abounded in iniquity,” i. e. hath abundantly brought it forth. In this way, the parallelism between this and the next line is more exact.

[D] Ver. 20. “Thou sittest,” &c.

“Semel et iterum,” says Houbigant; conceiving the verb חָשַׁב to be derived from the root שׁוּב, and remarking, very justly, that the force of the verb שׁוּב, followed by another verb, is to signify the repetition of that which the other verb predicates. But the LXX. and Jerome, with our English translators, formed חָשַׁב from the root יָשַׁב. Καθήμενος κατὰ τοῦ ἀδελφοῦ σου κατελάλεις. LXX. “Sedens adversus fratrem tuum loquebaris.” Jerome. And this is very good sense. “When you are sitting still, and have nothing else to do, you are ever injuring your neighbour with your slanderous speech. Your table-talk is abuse of your nearest friends.” Bishop Hare very properly refers to Psalm exix. 23. for an instance of a similar use of the verb יָשַׁב. And, “to sit in the seat of the scorner,” in Psalm i., is to join in the profane jokes and ribaldry of idle circles.

[E] Ver. 21. “Thou thoughtest that I was altogether such an one as thyself.” *E. T.*

“Existimasti futurum esse similem me tibi,” is Houbigant’s version, without any remark upon the singularity of the construction הָיִיתָ אִדְּהִי if the one be the infinitive, and the other the first person future, of the verb substantive, as must have been supposed by Houbigant, Bishop Hare, and our English Translators. But the LXX. and the Vulgate, were strangers to any such construction. For the LXX. render הָיִיתָ as a

noun substantive, and the author of the Vulgate must have taken it for a noun substantive used adverbially. *Ἐπέλαβες ἀνομίαν, ὅτι ἔσομαι σοι ὅμοιος.* LXX. “Existimasti iniquè quod ero tibi similis.” Vulg. All interpreters seem to have forgotten, that *אֲדֹנָי* is the name which God takes to himself in the third chapter of Exodus. It is with particular propriety, that God, in a personal expostulation with his people, about their infringement of their covenant with him in its most essential parts, calls himself by the name, by which he was pleased to describe himself to that same people, when he first called them by his servant Moses. The passage, therefore, should be rendered as in my translation.

[F] —“I will be thy adversary to thy face.” —“set them in order before thine eyes.” *E. T.*

Set what in order? *Παραστήσω κατὰ πρόσωπόν σου.* LXX. “Statuam contra faciem tuam.” Vulg. “Adversabor in oculis tuis.” Hare. “I will be thy adversary to thy face.” Thy adversary, in a forensic sense. I will set myself to a regular pleading with thee upon the merits.

[G] Ver. 22. *He*, instead of *I*, is found in most of the versions; but Jerome and the Targum have *I*.

[H] Ver. 23. —“to him that ordereth his conversation aright.” *E. T.* Bishop Hare’s conjecture, *רם* for *שם*, is ingenious; but the alteration is unnecessary. The ancient versions support the received reading. The LXX. indeed, and Vulgate, render *שם ררך* as an adverb; “in that way,” “And in that way I will show him the salvation of God.” And this interpretation Dr. Durell adopts, and Bishop Lowth in Merriek.

PSALM LI.

The Penitential Confession of the converted Jews.

TITLE.

למנצח כזמור לדוד
בבוא אליו נתן הנביא כאשר בא אל בת שבע

Εἰς τὸ τέλος, ψαλμὸς τῷ Δαβὶδ, ἐν τῷ ἐλθεῖν πρὸς αὐτὸν
Νάθαν τὸν προφήτην, ἥνικα εἰσῆλθε πρὸς Βηρσαβέ. LXX.

כְּמִנְצַח כְּזִמּוֹר לְדָוִד
בְּבֹאֵ אֵלָיו נָתַן הַנְּבִיא כַּאֲשֶׁר בָּא אֶל בַּת שֶׁבַע Syr.

That this Psalm was not written upon the occasion to which the title refers, is evident from the 4th and 18th verses. The 4th verse ill suits the case of David, who laid a successful plot against Uriah's life, after he had defiled his bed; and the 18th verse refers the Psalm to the times of the captivity, when Jerusalem lay in ruins.

Ver. 2. "Wash me thoroughly from mine iniquity, and cleanse me from my sin."

Houbigant would join to this verse the latter part of the 4th; — "that thou mayest be justified in what thou hast spoken, and clear when thou art judged." — in that which thou hast spoken concerning the prosperity of me and my kingdom; that the purpose of God may not seem to be put by, through the crime of man. But the connexion is clear as the passage stands. "Against thee only have I sinned," &c. so that thou mightest be justified in pronouncing sentence, and clear in giving judgment.

Ver. 12. — "free spirit." Πνεύματι ἡγεμονικῷ. LXX. Spiritu potenti. Jerom. Spiritu principali. Vulg. Spiritus alacer. Bishop Hare. Spiritus magnanimitatis. Houbigant. A plentiful effusion of spirit. Mudge.

PSALM LII.

A Believer's Thanksgiving for the final extirpation of persecuting power.

Ver. 2. —“O mighty man, the goodness of God endureth continually.”

The LXX. had nothing in their copies about the goodness of God, or its continuance. Their version is in these words: *Τί ἐγκαυχᾷ ἐν κακίᾳ ὁ δυνατός; Ἀνομίαν ὅλην τὴν ἡμέραν, Ἀδικίαν ἐλογίσατο ἡ γλῶσσά σου*, which Jerome seems to have pointed after this manner: *Τί ἐγκαυχᾷ ἐν κακίᾳ ὁ δυνατὸς ἀνομίαν; ὅλην τὴν ἡμέραν ἀδικίαν ἐλογίσατο ἡ γλῶσσά σου*. It is evident, that for חסד, they had some word which they thought might be rendered by *ἀνομίαν*. But of all the words, which are rendered by the LXX. by the word *ἀνομίαν*, in places where neither the Hebrew nor the Greek text may be suspected of corruption, that which most resembles חסד חמס. What if we read the Hebrew thus?

מה תהלל ברעה
 חגבור אל חמס:
 כל היים הוות תחשב
 לשונך כתער מלמש
 עשה רמיה:

Why exultest thou in wickedness,
 O thou that art mighty in injustice?
 Continually thou art plotting mischief;
 Thy tongue is like a sharpened razor,
 An engine of treachery.

This is very good sense, if the construction חמס חגבור, “mighty in,” or “for the purpose of, injustice,” may be allowed.

Ver. 4. —“all-devouring words.” *Πάντα τὰ ῥήματα καταποντισμοῦ*. LXX.

PSALM LIV.

A Prayer for protection against the atheistical conspiracy.

Ver. 5. —“enemies.” A full stop ; for here is the end of the stanza, which is a triplet, like the preceding and the following.

Ver. 7. “For he hath delivered” —

The LXX. have the verb in the second person. Their copies probably had *הצילתני*.

—“and mine eye hath seen his desire ;” literally, “and mine eye hath looked upon mine enemies ;” i. e. I have been able to look my enemies in the face.

The preterite tense is used in this distich, as expressive of confidence in future mercies. In the preceding triplet, the Psalmist prays for the excision of his enemies, as a thing for which the divine promise stood engaged ; and vows grateful returns of sacrifice and praise. In this distich, he returns, as it were, an answer to his own petition. “Truly thou hast delivered,” &c. Thus, in the prophetic language, the preterite tense often expresses the certainty of things future.

PSALM LV.

[A] Ver. 2. “I am brought low with my anxiety.” —“I mourn in my complaint.” *E. T.* *אָריר בְּשִׁיחִי*, I render, “I am brought low with my anxiety.” Symmachus’s rendering is to the same effect ; *κατηνέχθη προσλαλῶν ἑμαυτῷ*.

[B] Ver. 9. Or thus,

The torrent (variance) of their tongues makes total destruction, O Lord.

Or thus,

Sink, O Lord, the torrent of their tongues

i. e. Make it sink into the earth and disappear.

Bishop Hare observes, that בלע is a strange word here. I have offered four interpretations, of which it seems capable; but I prefer that in which it is taken as an imperative, in its proper sense, of “causing to disappear suddenly and totally, like a thing swallowed or sunk in the earth.” But see Parkhurst’s *Lexicon* under פלג.

[C] Ver. 15. “Let death exalt his claim upon them. — seize upon them.” *E.T.*

The image is not sufficiently expressed by the English word *seize*; though it is not impossible that our Translators might intend to allude to the seizure of a debtor. But this is rather a kindred image, than the same. For the precise image in the original is the exaction of payment, not the seizure of the person.

[D] Ver. 18. —“for there were many with me.” *E.T.* Br. Hare, for הוי, would read היה; and he translates the line thus altered, “Quoniam contra multos fuit mecum.” Bishop Lowth thinks this emendation probable. But if ב may be equivalent to *instar*, it is unnecessary. “Instar multorum erant [qui] mecum stabant.” כי ברבים היו עמדי, for ברבים היי עמדי [הם] היו [אשר] עמדי. Nothing is more frequent than this double clippis of the pronouns. “They who stood on my side;” i. e. the Divine assistance described under the image of numerous auxiliaries. See 2 Kings vi. 16.; 1 John iv. 4.

[E] Ver. 19. —“even he that abideth of old.” For וישב, all the versions seem to have had וישב; which receives much confirmation from the great number of MSS. and printed editions, which give וישב.

[F] Literally, “butyrina oris ejus.” See Michaelis.

PSALM LVI.

[A] TITLE,

למנצח על יונת אלם רחקים לדוד מכתם באחו אותו פלשתים בנת

Εἰς τὸ τέλος, ὑπὲρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἁγίων μεμακρυσμένου, τῷ Δαυὶδ εἰς στηλογραφίαν, ὅποτε ἐκράτησαν αὐτὸν οἱ ἀλλόφυλοι ἐν Γέθ. LXX.

Τῷ νικοποιῷ ὑπὲρ περιστερᾶς ἀλάλου, μακρυσμῶν, τοῦ Δαυὶδ

ταπεινοῦ τελείου, ἐν τῷ κρατῆσαι αὐτὸν Φυλισταίους ἐν Γέθ.
Aquila.

Ἐπινίκιον ὑπὲρ τῆς περιστερᾶς, ὑπὲρ τοῦ φύλου ἀπωσμένου,
τοῦ Δαυὶδ, τοῦ ταπεινόφρονος καὶ ἀμώμου, ὅτε κατέσχον αὐτὸν
οἱ Φυλισταῖοι ἐν Γέθ. Symm.

Εἰς τὸ νίκας ἐπὶ τῆς περιστερᾶς. Theodot.

Τῷ νικοποιῷ ὑπὲρ τῆς περιστερᾶς τῆς μογιλάλου, κεκρυμ-
μένων τῷ Δαυὶδ, εἰς στηλοσγραφίαν, ὁπότε ἐκράτησαν αὐτὸν οἱ
ἀλλόφυλοι ἐν Γέθ. E.

The true translation of the Hebrew title I take to be this:
“To the Giver of victory. Concerning the Doves. The
Band of those who are in a far country. A mystical [or
figurative] Psalm of David,” &c.

——“Doves”——“those who are in a far country.” The
faithful in a state of persecution among the heathen. The ex-
pressions allude to the preceding Psalm, verses 6th and 7th.

I cannot find that דָּוָר is ever used as a noun in the sense
of “oppression.” If it might be taken in that sense, the
title might certainly be rendered, “Concerning the oppres-
sion of the confederacy of the distant ones,” *i. e.* distant from
God; the apostate faction. To this faction the word אֵל was
applied.—lviii. 1.

[B] Ver. 1. ——“for man would swallow me up.” *E. T.*
Man אָדָם, *genus humanum*. This is the complaint of a per-
son who was exposed to the general persecution of mankind.
This was not the case of David, who was at all times high in
the public esteem. The language is remarkably adapted to
the condition of our Lord on earth, and of his Church after
his ascension.

[C] [D] Ver. 1 and 2. ——“swallow me up;” for this ex-
pression the LXX. have κατεπάτησέ in the first place, and κα-
τεπάτησάν in the second. Jerome, as well as the Vulgate, hath
“conculcavit” and “conculcaverunt.” Symmachus, in the
second place, had ἐπέτριβον. See also the Syriac. Hence, I
should conjecture, that for אָשַׁפּוּ and אָשַׁפּוּ the old copies had
אָשַׁפּוּ and אָשַׁפּוּ, or rather אָשַׁפּוּ. This is the more probable,
because the LXX. have rendered this word φῶν by the Greek
καταπατεῖν, in another place, where it really bears another mean-
ing.—See Psalm exxxix. 11. If אָשַׁפּוּ and אָשַׁפּוּ be the true

reading here, the allusion to the words of the curse upon the serpent is so striking, as to leave no doubt of the relation of this Psalm to the great object of the serpent's hate.

[E] Ver. 2. — "from on high. — O thou most High." *E. T.* Houbigant observes, that the word מָרוֹם is in no other place used as equivalent to עֲלִיָּין, in which sense Aquila understood it here. He would read, therefore, מִמְּרוֹם; that the sense may be, "Many they be that fight against me from on high." This might be literally true in David's case, and was figuratively true in our Lord's, whose enemies were those who were in the heights of worldly rank and power. Bishop Lowth seems to approve this emendation. In the application of the Psalm to the Messiah, there may be an allusion here "to the spiritual wickednesses in high places." The LXX. have ἀπὸ ὑψους. But a defect of the prefix מ, especially before a noun beginning with מ, is not unexampled.

[F] Ver. 3. "What time." For יוֹם, read with the Syriac, Symmachus, Houbigant, and Bishop Lowth, בַּיּוֹם.

[G] Ver. 4. "In God I will praise his word." *E. T.* For דְּבַר, Houbigant would read לְדְבַר. "I will rejoice in God for his promise." Bishop Lowth thinks the passage may bear this sense, without Houbigant's emendation. But, in the parallel place, verse 10th, דְּבַר twice occurs without any suffix, and in this place the LXX. have the suffix of the first person. Houbigant would correct the 10th verse by adding the suffix י, as in this place. But since the suffix occurs but once, for twice that it is omitted; since we have the authority of the LXX. for the two omissions, and have not their authority for the suffix of the third person in this place, I am for taking דְּבַר, without the suffix, in all the three places, and would understand דְּבַר, without the suffix, as a verb. In this place, however, I expunge not the י, but detach it from דְּבַר, and prefix it as the copulative, in the sense of *therefore*, to the next word. See my Translation.

[H] Ver. 5. — "they wrest," יַעֲצְבוּ. The LXX. have ἐβδελύσσονται. It should seem that they read יַתְעֲבוּ. But there is no reason to disturb the printed text. "To do a thing with great labour, to take pains about it," is perhaps the primary meaning of the word. If, indeed, its primary meaning be not

“to distort,” whence the sense of the noun, as “an idol,” may come. For idols were grotesque monstrous figures, and literally distortions of the patriarchal emblems. Hence, it may signify “to affect the mind with any unpleasing passion or sensation, grief, vexation, anger;” for every perturbation is a sort of distortion of the mind. רַבְרִי יַעֲצֹבוּ עָלַי —“torquent contra me verba mea.” —“torquent, *i. e.* laboriosè fingunt in mentem alienam, et sensum alienum.” Pagninus after Aben Ezra, and R. D.

[I] Ver. 6. Or, “they stir up disturbances,” or, “they are stirred up,” *concitati sunt*.

[K] —“they hide themselves.” *E. T.* יַצְפִּינוּ. The Masora remarks the irregularity of the verb. What, if by a single transposition, we make it יַצְפִּינָה, “they keep constant watch,” from the root צָפָה not צָפַן? As יִבְכִּינָה (Is. xxxiii. 7.) from בָּכָה. The irregularity vanishes, and the sentiment is improved. Compare Ps. x. 8.

[L] Ver. 7. “Shall they escape by iniquity?” *E. T.* This is improperly made a question. The literal rendering is this: “In vanity, or in iniquity, is the escape for them,” *i. e.* they place their security in a false religion; which was the case of the hypocritical Pharisees of our Saviour’s days, although they were not idolaters. It should seem, that Jerome for אֵין read אֵין. For his translation is in these words, *quia nulla est salus in eis*. But the received reading is preferable.

[M] Ver. 8. —“in thy bottle.” For בּוֹטְלוֹךָ, the LXX. Syr. and Symm. all had לִנְגֹךָ.

[N] Ver. 9. —“cry, — for me.” *E. T.* It should seem that the LXX. read אֶקְרָאךָ and לִי אֶתֶּרָה. — See Bishop Hare.

[O] Ver. 13. —“thou hast delivered. — wilt not thou deliver?” *E. T.* Archbishop Secker judged the negation here to be a corruption. We have no trace of it either in the LXX. or Syriac. But perhaps הֲלֹא renders here, “et ultra,” “and beyond that.”

PSALM LVII.

למנצח אל תשחת לדוד מכתם בברחו מפני שאול במערה

Eis tò télos, mh̄ diaftheírēs, tō̄ Davíd eis sth̄lografián, én tō̄ aútōn apodidráskein ápō prosōpou Saoul eis tò sp̄hlaiou.
LXX.

מכתם — ταπεινοῦ τελείου. Aq. — ταπεινόφρονος καὶ ἀμώμου.
Sym.

The composition of this Psalm is remarkably elegant. It begins in a plaintive strain, imploring aid, and expressing deep distress and extreme danger. When suddenly, in the 7th verse, in the sure prospect of the divine assistance, the stanza is changed to notes of praise and triumph, as over an enemy already fallen.

[A] Ver. 1. — “until these calamities be overpast.” *E. T.* For עבר ער read ערי, making the Jod merely paragogic.

[B] Ver. 2. — “who performeth all things for me.” *E. T.* The copies used by the LXX. and Jerome, instead of גמר undoubtedly had גמל. But the Masoretic reading seems full as good, if not the better of the two. Compare exxxviii. 8.

[C] Ver. 3. “He shall send from heaven, and save me from the reproach of them that would swallow me up.” *E. T.*

For “them that would swallow me up,” the LXX. have τοὺς καταπατοῦντάς με: The Vulgate hath “conculcantes me:” Jerome’s *Veritas Hebraica*, “conculcantibus me.” The copies, therefore, used by the LXX. and by Jerome, here, as in the preceding Psalm, for שאפי had שופי, unless an intercommunity of signification be supposed between the verbs שאף and שוף, which would be nothing singular. חרף is rendered, both by Jerome and the LXX., and by the Syriac, as a verb; “ἔδωκεν εἰς ὄνειδος, LXX.; exprobrabit, Jerome; as if his copies had given the verb in the future form יחרף. But no alteration is necessary. חרף may be the participle Benoni in Kal, in apposition with the pronoun understood, rehearsing אלהים, as the nominative case to the verb שלח, which will bring the passage to the same sense. For the change of שאפי into שופי, or, which comes to the same thing, for taking שאפי, if that be

the reading, in the sense of שופי, we have the joint authority of Jerome, and the LXX., and Syriac. But another emendation would give great perspicuity both to this and the following verse. שופי, which Jerome and the LXX. render as the participle, with the pronoun of the first person suffixed, if any noun followed it, with which it might naturally connect, might be the participle plural *in regimine*. What if we remove נפשי from the beginning of the following verse, where it connects with nothing, as the text stands, to the end of this line? Thus,

חרף שופי נפשי

the elegance of this line will be improved, and the whole perplexity of the syntax, in the 4th verse, will disappear.

[D] Ver. 4. "My soul is among lions," &c. *E. T.* The syntax is so perplexed, and the ancient versions so imperfectly represent the modern text, that there can be no doubt that some corruption has taken place. The LXX. have ἐρρύσατο τὴν ψυχὴν μου ἐκ μέσου σκυμνῶν. Whence it should seem, that ישע, or some equivalent verb, has been lost at the beginning of the verse, Bishop Hare would change אשכבה into שכבה, the third person preterite feminine, of which he makes נפשי the subject. But the easiest emendation of all, is that which I have proposed, to remove נפשי from the beginning of this to the end of the second line of the preceding verse.

[E] Ver. 6. — "my soul is bowed down." *E. T.* The LXX. express the plural verb בכפו, Jerome the gerund לכופף.

PSALM LVIII.

למנצח אל תשחת לדוד מכתם

Eis tò télos, mh̄ diaφθείρης, τῷ Δαυὶδ εἰς στιλογραφίαν.

[A] Ver. 2. "Nay but in your heart you work,—you concert," &c.

Bishop Hare's emendation, by transposing the two verbs in this distich, which he thinks have changed places, seems unnecessary. "Even in your heart you work wickedness upon the

earth;" i. e. your imaginations are occupied with projects of iniquity; "you weigh [in your heart you weigh] the violence of your hands." You form an estimate of the advantage that may accrue to you from different schemes, which your hands are indifferently prepared to perpetrate, as interest shall determine you to one or another. I am not certain that the verb פלס, properly signifies *to weigh*. It is rather "to adjust, or lay out by the level." Figuratively, therefore, it may be applied to schemes and designs, *to concert*.

[B] Ver. 4. "Their poison."—"like the poison." *E. T.* Rather, "their malignant temper; their spite." *Θυμὸς*, LXX.; furor, Vulg. and Jerome. The LXX. and the Vulgate omit the second חמת. *Θυμὸς αὐτοῖς κατὰ τὴν ὁμολώσω τοῦ ὄφεως*. Furor istis secundum similitudinem serpentis. They read, therefore,

חמת למו כרמות נחש

The repetition of חמת seems necessary if the word is to be interpreted by "poison," but otherwise superfluous. It is probable that this interpretation occasioned the repetition.

[C] Ver. 5.—"to the voice of charmers, charming never so wisely," *E. T.*; literally, "to the sound of muttered charms, [of one] combining combinations with skill;" or, "combining the combinations from the wise one," i. e. according to the rules of the adept. For I think חכם may perchance allude to some great enchanter, whose precepts were in esteem and use.

[D] Ver. 6. "Break—break"—. *E. T.* The words הרס and נרוץ I should rather understand as participles, expressing a work which God hath in hand, than imperatives containing a prayer. "God is breaking—Jehovah is breaking out"—. It is true נרוץ is properly the participle Paoul. But the use of Paoul for Benoni is not unexampled. See Masclef. c. v. § 4, and cap. 26. § viii. 13.

[E] Ver. 7. "Let them," &c. *E. T.* The optatives, in this and the following verse, should all be imperatives.

[F]—"when he bendeth his bow to shoot his arrows, let them be as cut in pieces." *E. T.*

כמו is properly the preposition of "likeness." I am persuaded that some word, the name of something with which the wicked,

perishing under the divine vengeance, were compared, is lost in the Hebrew text between כמו and the verb יתמללו.

למו ידרך חציו
כמו *** יתמללו

He shall level his arrows against them,
And like *** they shall split in pieces.

[G] Ver. 8. —“like the untimely birth.” *E. T.* Read יחלכו and חויה. And the change of יהלך into the plural יחלכו, seems to be authorized by the LXX.

No alteration, however, is necessary. כמו is to be understood as repeated before יהלך. And חויה is the participle Paoul, in apposition with the noun נפל, for חויה; like העשוי for העשו Job xli. 24.

Thou shalt dissolve them like wax,—
[Like] as the abortion of a woman is gone,
Not having seen the sun¹.

[H] “Before your pots,” &c.

At the end of this verse, for ישערנו read with the Vulgate and Jerome ישערמו, or יסערמו. (See the MSS.) This correction being made, if חריון may signify “any thing dry,” the sense may be: “Before your pots feel the bramble he shall sweep them away in the storm, [ישערמו] both the green and the dry; both the old hardened sinner and the young.” But as this interpretation supposes much inconsistent metaphor, and the authority is wanting for the sense imposed on חריון, little connected with the word’s primary meaning, I am inclined to guess that חוי and חריון may be terms of meteorology, and signify “tempestuous blasting winds,” like the words *πρηστις*, and *εὐφών* in Greek.

Before your pots feel the bramble. By this proverbial expression, the Psalmist describes the sudden eruption of the Divine wrath; — sudden and violent as the ascension of the dry bramble underneath the housewife’s pot. The brightness of the flame which this material furnishes, the height to which

¹ Or, “never seen of the sun.”

it mounts in an instant, the fury with which it seems to rage on all sides of the vessel, give force, and even sublimity, to the image, though taken from one of the commonest occurrences of the lowest life, a cottager's wife boiling her pot! The sense then will be: "Before your pots feel the bramble, he shall sweep them away in whirlwind and hurricane."

PSALM LIX.

TITLE.

למנצח אל תשחת לדוד מכתם בשלח שאול וישמרו את הבית להמיתו

Eis tò télos, mh̄ diaftheírēs, tῷ Dauid̄ eis stēlografián, ópote ápésteile Σαούλ, καὶ ἐφύλαξε τὸν οἶκον αὐτοῦ, τοῦ θανατῶσαι αὐτόν. LXX.

[A] Ver. 9, 10. "Because of his strength" — "enemies."
E. T. Read,

עו אלך אשמרה
כי אלהים משגבי אלהי חסדי :
יקדמני אלהים
יראני בשוררי :

The change of עו and חסדו into עוי and חסדי is confirmed by MSS., and the former by the versions.

O my strength, I will watch for thee,
For God is my defender, the God of my mercy.
God shall give me ready help,
He shall watch my safety among my enemies.

—"watch my safety." So I understand יראני. "He shall keep me in sight; he shall *look to me*," i. e. he shall take care of me. We say, in common speech, to *look* after that which we take care of.

[B] Ver. 11. "Slay them not—scatter them." Jerome

¹ Literally, "he shall prevent me."

rightly conceives that this passage alludes to the punishment of the Jewish nation, dispersed but not extinguished.

[C] —“ Scatter them — bring them down — lips.” Houbigant reforms the text thus,

הניעמו בחילך בחטאת פיו
מגנני אדני הורידמו בדבר שפתימו

The preposition ב, before the nouns חטאת and רבר, is expressed in Jerome's *Hebraica Veritas*. The transposition gives both perspicuity and elegance to the passage. The change of the plural נו, suffixed to מנן, for the singular ני, is not made by Houbigant; but it seems necessary, as the Psalmist, throughout this Psalm, speaks singly in his own person, and it is supported by the version of the LXX. ὑπερασπιστῆς μου, the Syriae, and some MSS. If Houbigant's transposition be not allowed, the plainest translation of the former part of the 12th verse, as it stands in the modern Hebrew text, seems, as Archbishop Seeker hath observed, to be that of the Syriae. “ The discourse of their lips is the sin of their mouth.” But in Jerome's copies, the words “ sin ” and “ discourse ” had certainly the preposition ב prefixed, and with this prefix the transposition seems necessary.

[D] —“ sin of their mouth—that their lips have uttered.” That dreadful word, “ His blood be on us and on our children.”

[E] Ver. 13. “ Consume in wrath, consume,” &c. This passage, in the version of the LXX., is connected with the preceding verse; and in their copies the whole seems to have stood thus:

ומאלה ומכחש יספרו בכלה
&c. בחמת כלה

And for cursing and for lies, let them be talked of in the end;
In the wrath of the end, let them be brought to nothing.

If this be the genuine reading, “ the end,” or “ the final wrath,” must be the final dispersion of the Jews; and the passage predicts the general contempt and hatred which they would incur in the latter ages. Upon the whole, however, I

think the received reading is preferable, and it is equally consistent with Jerome's exposition of the preceding verses.

Of the latter part of this Psalm, as predictive of the judgments that have fallen upon the Jewish nation, see the excellent exposition of Bishop Horne.

PSALM LX.

למנצח על שושן עדות מכתם לדוד ללמד

Bishop Hare has a conjecture, which, though bold, is esteemed, by Archbishop Seeker, not improbable; viz. that the first three verses of this Psalm (i. e. the first six lines in the Hebrew) have changed places with the first three verses (in the Hebrew the first six lines) of the 85th. The first three verses of the 85th Psalm are evidently the exordium of an Ode, composed after a return from some captivity. This 60th Psalm contains, indeed, nothing which necessarily relates to any occurrence in the life of David; but I should guess it to have been written in the reign of Jehoshaphat, when that prince was preparing for an expedition against the Edomites, who rebelled in his reign, but were soon reduced (vid. *Adversar.* Edom.) The first three verses may allude to the unsuccessful war, in which Jehoshaphat was allied with Ahab against the Syrians.

The whole Psalm consists of five parts. The first five verses make the first part: the 6th, 7th, and 8th, make the second: the 9th verse is the third part: the 10th and 11th make the fourth: and the 12th verse is the fifth.

Part I. Sung by the High Priest.

Part II. A voice from the Sanctuary.

Part III. The King's prayer.

Part IV. Semichorus takes up the intercession.

Part V. Grand chorus.

Ver. 2, 3. These two verses seem to allude to an earthquake.

Ver. 4. —“that it may be displayed because of the truth.” For ששק, the LXX. and Jerome, the Syriac and

Symmachus, had קשר, which may seem to give an easy sense, —“ to which they may repair from the danger of the bow.” But I suspect some more mysterious meaning in this banner, to be unfurled before truth, or purity, for the deliverance of God’s beloved, though I cannot explain the passage to my own satisfaction.

Ver. 7. —“ my lawgiver.” See Bishop Hare’s Note.

Ver. 8. “ Philistia, triumph thou because of me.” The Syriac reads here, as in Psalm cviii. 9. אחריו. “ Over Philistia I will triumph.” The first printed edition of the Hagiographia gives this reading. But authorities seem to preponderate against it.

Over Philistia give a shout of triumph. Bp. Horne.

Rather,

Over Philistia is my shout of triumph.

I take החרוץ for a noun substantive, with the pronoun of the first person suffixed.

PSALM LXI.

This Psalm consists of three parts. The first five verses make the first part, sung by a single voice, in the character of a King. The 6th and 7th verses make the second part, sung by a chorus of the Priests. The 8th verse is the last part, sung by the single voice again. The Psalm is of the mystic class; the King is evidently the Messiah.

Ver. 7. —“ O prepare mercy and truth,” &c. For מן, Houbigant and Bishop Lowth would read מידו. “ Mercy and truth from Jehovah shall preserve him.” The Chaldee supports this conjecture. Certainly מן, without something to follow it, has no meaning. For, though Noldius says it is sometimes a mere expletive, the instances he produces are far from satisfactory. In this passage, it is not rendered at all by Aquila or Symmachus. I have sometimes thought that God may be the speaker in this 7th verse, and that the true reading may have been מני יצררו.

JEHOVAH.

- 7 He shall abide before God for ever;
 Mercy and truth from me shall preserve him.

MESSIAH.

- 8 Therefore will I chaunt thy name for ever,
 While daily I perform my vows.

PSALM LXII.

[A] Ver. 2. —“greatly moved.” *E. T.* Houbigant’s conjecture is plausible, that רבה has been written by mistake at the end of this verse for סלה. “I shall not be moved,” or “shaken,” is more animated, and more in the Psalmist’s style, than, “I shall not be greatly moved.”

[B] Ver. 4. —“their mouths.” For בפיו, two MSS. of Kennicott’s give בפיהם. Perhaps בפיהם may have been the original reading.

PSALM LXIII.

[A] Ver. 1. —“inhospitable;” עֵיף; ἀβατῶ, LXX.; *invia*, Jerome. Literally, *weary*; i. e. a land that creates weariness, by the roughness of the ways, the steepness of the hills, and the want of all accommodations.

[B] Ver. 4. See Merrick’s Annotations, in justification of the sense which I give, both here and in the second verse to בן.

[C] Ver. 10. “They shall fall”—*E. T.*; rather, “they would shed *it*;” *it*, i. e. my life: for נפש, which is of the doubtful gender, is the antecedent of the masculine suffix רו.

PSALM LXIV.

למנצח מוזמר לדוד

[A] Ver. 4. —“and fear not,” *E. T.*; or, “while they are not seen.” For יראו, many MSS. give יראי, the future Niphal from ראה. Syriac, and Kennicott’s *Posth.*

[B, C] Ver. 5, 6. —“who shall see them? They search.” *E. T.* Read,

מי יראה
למו יחפשו עולת

————— who shall see?
They search out iniquities for themselves.

[D] Ver. 6. “They accomplish a diligent search.” *E. T.*
Read with the LXX.

תממו חפשים חפש

They finished searching a search.

Or, with the printed text, תממו for תמני, the epenthetic נ supplying the place of Dagesh. See Bythncr. וקרב איש ולב עמק, a character of close reserve and deep dissimulation.

[E] Ver. 8. “so shall they make their own tongue to fall upon themselves.” *E. T.*

More literally, “they shall cause it, their own tongue, to stumble upon themselves.” I take the pronoun הו, suffixed to the verb יכשילו, to belong to the noun לשון, which follows. This anticipated pleonasm, if we may so call it, of the pronoun, is no unusual idiom of the Psalms. Danicourt has remarked many instances of it. The persons meant are the blaspheming Jews, whose tongue, their bitter word, “His blood be upon us, and upon our children,” hath fallen upon themselves.

PSALM LXV.

[A] Ver. 1. —“be performed.” *E. T.* The Vulgate adds, —“in Jerusalem.”

[B] Ver. 3. “Iniquities prevail against me.” *E. T.*

“Iniquities,” דברי עוונות. דברי is a technical term of mercantile arithmetic, signifying the *items* of an account. See my Translation, and Mudge.

[C] Ver. 4. —“full-fed. נשבעה may be the participle Niphal, which, as Kennicott observes, makes the construction easy.

[D] Ver. 5. Or, by placing the stops differently,

Adorable art Thou in righteousness :
Hear us, O God of our salvation.

This agrees with the LXX. Houbigant, upon the authority of the Syriac, as he says, reads בנוראות צדק, which he joins to the last verse, and renders *prodigiis beneficentiae tuae*. By the version of the LXX. it should seem that they found the participle נורא (one MS. of Kennicott's has נורא) in their copies. For נוראות, therefore, I would read, by an easy alteration, נורא אתה. Dr. Durell proposes the same alteration. But of these two words, he joins the former נורא to the preceding verse, and makes אתה the first of this verse. According to this division of the words, נורא is an epithet of the noun substantive דיכל, answering to קדש, taken as an epithet of the noun substantive בית.

Satisfied with the good things of thy holy house, thy adorable temple.

But without altering the punctuation, דיכל remaining the last word of the preceding verse, if the prefix ב may be understood as repeated before קדש, the words naturally render the sense expressed in the translation.

[E] Ver. 6. —“thy strength.” Read with the LXX. בכחך.

[F] Ver. 9. “Thou hast under-thy-care.” I cannot otherwise render the verb פקדת than by this periphrasis. It pre-

dientes, that God has the earth under his immediate and constant care and inspection. The English word *visit* answers very ill to the original, particularly as visitation is an occasional thing.

[G] —“with the river of God, which is full of water.”
E. T.

Notwithstanding Mr. Merrick's ingenious explanation of “this river of God,” the passage, as it stands, is very difficult. The word פלג, as is remarked by Archbishop Secker, is never used as a noun in the singular number. Mr. Bates, indeed, takes it to be a noun in Ps. lv. 9. ; but his interpretation of that text is very doubtful. In the plural it never signifies “large rivers,” but “small brooks and rivulets.” We have the authority of the Syriac for reading the noun in the plural here, פלגות; and that reading renders the sense expressed in my translation.

Houbigant takes פלג for the verb in the imperative mood ; and כלל for a noun substantive, the accusative after the verb. His translation is in these words : “Divide, Deus, universitatem aquarum.” “Divide, O God, the universal mass of waters.” But this is daily done by God in the common course of nature. For “he makes his sun to shine, and his rain to fall upon the just and upon the unjust.” The mention that the thing would certainly be, is much more to the purpose of the Psalm, than the petition that it might be continued.

—“so provided,” *E. T.*; rather, “well provided.” כן, *rectè, firmitè.*

[H] Ver. 10. “Surface.” See Parkhurst's Lexicon, under גר.

[I] Ver. 13. “The pastures,” ברים. Bishop Hare and Houbigant would read דורים, “the hills.” But see Parkhurst's Lexicon, under בר.

PSALM LXVI.

[A] Ver. 12 —“men.” Houbigant, upon the authority of the Chaldee, for אנש, would read עניש, “the extortioner,” an exactor of taxes or labour. Bishop Lowth approves the

emendation. But it is not countenanced by the MSS.; and all the ancient versions, except the Chaldee, are clearly against it.

—“a place of ease.” ἀναψυχῆς, LXX.; refrigerium, Vulg.; εὐψυχωρίαν, Symm.; לְרוּחוֹתָא, Chald.; ܠܪܘܚܐ, Syr. All these versions are in favour of Houbigant's conjecture, לְרוּחוֹתָא.

[B] Ver. 15. —“fatlings with the incense of rams.” *E. T.* The punctuation should be thus:

עֹלוֹת מַחִים אֶעֱלֶה לָךְ
עִם קִטְרֶת :
אֵילִים אֶעֱשֶׂה בְּקָר
עִם עֲתוּדִים :

Offerings of fatlings I will offer unto thee,
With incense;
I will sacrifice rams, bullocks,
And full-grown goats.

PSALM LXVIII.

This Psalm is prophetic of the final restoration of Israel.

[A] Ver. 2. —“drive them away.”

For יִתְּרֵפוּ, Houbigant and Bishop Lowth would read יִתְּרֵפוּ. The LXX. in some degree support the alteration; which, however, is unnecessary.

[B] Ver. 4. —“In Jah is his name.” —“by his name Jah.” *E. T.* For בֵּיה שְׁמוֹ, Bishop Hare reads בֵּיה שְׁמֻו. Archbishop Secker thought this emendation plausible.

But, upon mature consideration, I am inclined to take the text as it stands, and render it literally with Jerome; “In Jah is his name;” i. e. his name, who is riding through the wilderness, is in Jehovah, in the Self-existent One. He, who led the armies of Israel through the wilderness, when they first came up from Egypt, was Christ. He, who brought the captives home from Babylon, was Christ. He, who shall finally bring the revolted Jews home to his Church, and, in a literal sense, bring the nation home to its ancient seat, is Christ. Christ, therefore, is intended here, under the image of one

effected by any terrible display of the Divine Power, like their first deliverance from Egypt. It was doubtless the work of Providence, and the power of God was exerted to bring it about. But his power, in this instance, acted gently and unperceived. The immediate instrument of their deliverance was the justice of Cyrus, a wise and virtuous prince, averse to oppression, who delighted to promote the happiness of his subjects. And this integrity, or uprightness of government, may be what the word כְּשֶׁרֹת was intended to denote, as the means employed by God at that time for the deliverance of his people; as the integrity and just government of another deliverer is the appointed means of a more general deliverance. *Ἐν ἐκθύτησι*, was Theodotion's rendering. The passage, though somewhat obscure now, would be very perspicuous at the time, when the Israelites were receiving daily marks of Cyrus's favour, and were looking up to him as, under God, their patron and protector.

The Syriac interpreter gives the word another sense, which may seem in some measure supported by the use of the verb, in Ecclesiastes, xi. 6.

[E] Ver. 8. "The earth shook," &c. Houbigant's transposition seems very plausible.

אֶרֶץ רָעָשָׁה זֶה סִינִי מִפְּנֵי אֱלֹהִים
אֶף שָׁמַיִם נִטְפוּ מִפְּנֵי אֱלֹהִים
אֱלֹהֵי יִשְׂרָאֵל

Compare Judges v. 4, 5.

[F] Ver. 10. "Thy congregation hath dwelt therein," &c. *E. T.*

Wherein? In thy inheritance. That is to say, thy congregation hath dwelt in itself. Either נִלְאָה is a corruption of some noun substantive, which should signify *a cot, a stall*, or building of some kind, for the lodging of cattle; or the passage, as it stands, should be thus rendered,

When it was weary, thou didst support it.

Thy flocks dwelt in the mansion which thou, O God, of thy goodness, preparedst for the poor.

—"dwelt in the mansion which—preparedst." יֵשְׁבוּ בֶּה חֲכִין;

literally, *dwelt in where thou preparedst*. See a similar construction, 2 Chronicles i. 4. And from these two instances, it may be concluded that the ellipsis of a noun signifying a *habitation*, or *lodging*, after the verb בִּנְיָן, is one of the idioms of the Hebrew language. Or, which comes to the same thing, that *to build*, is a sense of that verb in Hiphil, without any noun after it. But the elegance of this text would seem to me greatly improved, if placing a full stop at נִדְבֹרֹת, we had authority to change וְנִלְאָה into מְלִינָה.

A lodging thou didst prepare for it.
Thy flocks dwelt in the mansion, &c.

It is to be remembered, that, in the wilderness, the places of rest and encampment were always appointed by God.

[G] Ver. 11. —“the order for the joyful proclamation.”

Literally, “the word of the proclaimers of good tidings.” Compare Isaiah xl. 9. The Psalmist imagines proclamation made, by God’s command, for the Israelites to assemble to march out of Egypt. The joyful tidings are the declaration, that the time of their deliverance was come. In ancient times, assemblies, particularly in camps, were usually called together by the voice of heralds.

—“A numerous host!” The Psalmist hath before his eye the numerous host of the Israelites, immediately collected in obedience to the proclamation. The numbers and the quickness of the assembly are more forcibly represented in this brief utterance of the Poet’s own amazement, than they could have been in the most adorned and amplified description.

[H] Ver. 12. —“shared the spoil.” To this verse, Houbigant would subjoin what occurs in the 14th;

בְּפֶרֶשׁ שְׂדֵי מְלִינִים

Adopting this transposition, I would arrange the 13th and 14th verses thus;

13 אִם תִּשְׁכְּבוּן בֵּין שְׂפָתַי
בְּהַ תִּשְׁלַג בְּצִלְמוֹן

14 כִּנְפֵי יוֹנָה &c.

Mr. Parkhurst proposes an interpretation of this very difficult passage without any transposition. See his *Lexicon*, under the word שלג.

[I] Ver. 13. — “between the ridges of hills.” — “among the pots.” *E. T.* בין שפחים.

In Jacob's last words, Issachar is said to be “an ass, lying down between two paniers,” והמשפחים; where the *paniers* are the ridges of hills, that were the boundaries of his territory. In the song of Deborah, Reuben is asked, why he “abode between המשפחים, to hear the bleatings of the sheep?” Now, where should any one abide to hear the bleatings of the sheep, but among hills, where sheep feed? Here the Israelites are said to dwell or lie between שפחים. The Israelites, settled in the promised land, dwelt between hills, in valleys, or straths, bounded on each side by ridges of hills: for such was the land of Palestine in the inland parts, which the Israelites chiefly inhabited. Hence I conclude, that these dual nouns, שפחים and משפחים, properly signify “double ridges of hills.” I conceive that the Psalmist, having brought the children of Israel out of Egypt, and having mentioned the miraculous manner of their deliverance, their miraculous support in the wilderness, and the victories, not less miraculous, which they gained upon their march, and upon their first entrance into Canaan, now comes to speak of their condition, settled in peaceful possession of the promised land. — See my translation. The LXX., Jerome, and the Vulgate, seem never to have dreamed of the sense of *pots*, which our Translators have affixed to the word שפחים here, because, in an obscure passage of Ezekiel, the same word signifies “pots, or hand-irons, or stoves,” or something else. At the same time, I deny not, that “to be lodged among the pots,” might be an image of the most abject slavery. See Parkhurst's *Lexicon*, under שפח II.

The white lustre of the snow upon a high mountain, and of the doves' feathers, seems to be an image of the conspicuous prosperity and happiness of the Israelites under their first kings.

[K] Ver. 14. See Parkhurst's *Lexicon*, under the words ירק and חרע.

[L] Ver. 16. “Why leap ye, ye high hills?” *E. T.*

“Why are ye upon the watch, ye high hills?” What would ye contend for? וַיִּצְוֵהוּ. Ὑπολαμβάνετε, LXX.; ἐρίζετε, Aq.; περισπουδάχετε, Sym.; *contenditis*, Jerome.

The Psalmist, having settled the Israelites between their hills, proceeds to the circumstance of God's choice of a hill for the site of his temple. He poetically imagines the different hills as all ambitious of the honour, anxiously waiting God's decision, and ready to enter into a jealous contention; *watching each other with an envious eye*. The lofty hill of Bashan first puts in his claim, pleading his stately height.

The hill for God, is the hill of Bashan;
A hill of lofty brows is the hill of Bashan.

The Psalmist cuts short the contention :

For what would-ye-contend, ye hills of lofty brows?
This is the hill desired of God, for himself to dwell in;
Yea, Jehovah will dwell in it for ever.

This last circumstance is of great importance to the subject of the Psalm. Since he hath chosen this hill for his perpetual dwelling, he will again display his presence there, and for that purpose will settle his scattered people in their ancient seats, in defiance of all opposition.

[M] Ver. 17. “The chariots of God are twenty thousand,” &c. *E. T.*

The Psalmist, from the choice of the mountain for the site of the temple, naturally passes to the glory of its Great Inhabitant: and this brings to his mind the scene on Sinai, of all public exhibitions of the Divine Majesty, the most tremendous.

This 17th verse might, perhaps, be thus rendered,

The car of God is drawn by ten thousand pair,
By thousand thousands;
The Lord is among them. Sinai is in the sanctuary.

Or thus,

The car of God is drawn by ten thousand pair,
The Captain of the Blessed is Lord over them.
Sinai is in the sanctuary.

"The car of God is drawn by ten thousand pair." To this effect the LXX.; *Τὸ ἄρμα τοῦ Θεοῦ μυριοπλάσιον. Μυριοπλάσιον quasi μυριόζυγον.*

"The Captain of the Blessed." In this rendering, the in *יְהוָה*, is taken as merely paragogic, as I think it is in Numbers x. 36.

— "of the blessed." *יְהוָה*.¹ *Εὐθηνούντων*, LXX. *lætantium*, Vulg.; and compare Psalm cxxiii. 4. "The Captain of the Blessed," i. e. the chief Captain of our salvation.

"Sinai is in the sanctuary." Jehovah, with his whole retinue of angels, in the same state in which he appeared on Sinai, is now in the sanctuary. Compare Psalm lxxxvii. 3. Mr. Merrick compares this expression, "Sinai is in the sanctuary," with that of Martial, "in medio Tibure Sardinia est;" and some others of the Greek and Latin writers. See his Annotations.

[N] Ver. 18. "Thou hast ascended on high," i. e. Thou, O Captain of the Blessed, hast ascended on high. — "ascended on high;" i. e. Thou hast ascended thy lofty throne. See Isaiah vi. 1.

— "yea for the rebellious also, that the Lord God," &c. *E. T.* See my Translation.

[O] — "Here Jah." Observe, that the noun, which should denote the place of dwelling, is omitted in the Hebrew at the end of the 16th verse, just as I suppose it to be here Or, if *יהוה* may be taken, not as the proper name of God, but, as Cocceius takes it, as an appellation signifying *εὐπρέπεια*, "that they may dwell in the glory of God," i. e. in the Church. But I very much doubt this interpretation.

[P] Ver. 21. — "the hairy scalp." "*Verticem capillatum*, qualis erat populorum, in illis regionibus Arabicis, qui comam

¹ De Rossi's MS. 640, for *יְהוָה*, has *יְהוָה*, which, or the plural *יְהוָה*, was the reading of the LXX. and Vulgate. See another plausible interpretation in Parkhurst, under the word *יְהוָה*.

But, after all, I prefer my first translation. "Twenty thousand, thousand of thousands is the cavalry of God," &c. "The cavalry of God" is every thing in nature which he employs as the instruments or vehicles of his power. The image, which some would introduce here, of God riding in a car drawn by angels, I cannot admire; nor do I think that it is really to be found in any passage of Scripture rightly understood.

in vertice nutriebant, intonso vertice et comâ horrente ferociam animi testantes." Bishop Hare in locum.

[Q] Ver. 23. — "that thy foot." This is the continuation of what God says. He speaks to the Israelites. I would transpose the word מַאֲיִבִים, to stand immediately after תַּמְחֹץ.

[R] Ver. 24. "Thy manner is seen." — "They have seen thy goings." *E. T.*

Encouraged by this promise, the Psalmist looks forward to the speedy restoration of worship at Jerusalem. He poetically imagines the ark returning in procession to the sanctuary, and the tribes assembled to worship. In describing this worship, he is led by the prophetic spirit to the choice of words better fitting later times.

[S] Ver. 26. — "the Lord of the stock of Israel." Τὸν Κύριον ἐκ πηγῶν Ἰσραὴλ, LXX. ; i. e. ex stirpe Israelis; the Lord, the son of Israel, according to the flesh.

[T] Ver. 27. "Benjamin—Judah—Zabulon—Nephtali." As the whole Psalm relates to the returned captives, and in this part the prophetic spirit looks forward to the times of the Gospel, it is not difficult to perceive a reason why these tribes are particularly mentioned.

[U] Ver. 28. "Give commission, O God, to thy power." — "Thy God hath commanded." *E. T.*

The LXX. render this as a petition. They read אֱלֹהִים without the suffix, and to this noun אֱלֹהִים, they refer the pronoun suffixed to וְ.

[V] Ver. 30. "Rebuke the company," &c. *E. T.* I follow Dr. Jubb in the interpretation of this difficult text. See Merrick's Annotations.

— "the wild beast of the rushes." The King of Egypt described under the image of the Hippopotamos, the wild beast that lodges in the rushes on the banks of the Nile.

[W] — "who place their strength in the calves;" the people of Egypt who worshipped calves, and trusted in them as their gods.

[X] — "rattles of silver;" literally, "fragments of silver." The little bits of silver hung round the sistrum. The Jews suffered much under some of the Ptolemies. The Psalmist

prays to God to check the fury of their persecutors, and prophecies of times when all persecution shall cease, and all nations unite in the worship of the God of Israel.

[Y] Ver. 31. "They shall come in haste from Egypt;" or, "The Chasmonim shall come out of Egypt."

יֹאחֲזִי חֲשֻׁמִּימִן מִן מִצְרַיִם. "Offerant *velociter* ex *Ægypto*." Jerome.

Michaelis, (Supplem. ad Lex. Heb. p. 972, &c.) after producing and rejecting the other interpretations which have been given of the word חֲשֻׁמִּימִן, takes it for a proper name. He remarks, that, in Gen. x. 14. among the descendants of *Mizraim*, the father of the Egyptians, are reckoned כְּסִלְחִים; or, as twelve of Dr. *Kennicott's* Codices read, כְּסִלְחִים, and that for these, the LXX. have in their version Χασμωνιειμ, "either," says *Michaelis*, "because in their copy of the Pentateuch they read חֲשֻׁמִּימִן, or because, being well acquainted with the geography of their country *Egypt*, they knew some province of it, whose name was written with these very letters, and which they took for the כְּסִלְחִים of Moses. Who, I pray, can now doubt, since the *Chasmonians* are said to come out of *Egypt*, but that those very Chasmonians, whom the LXX. knew to be in *Egypt*, are meant? Nor will a person, moderately skilled in the Egyptian geography, be long in seeking a city or name of a correspondent denomination. In *D'Anville's* maps of Egypt, long. 48', 35'', lat. 28', 5'', in the midway between the Nile and Joseph's Canal, you will find the city *Aschmunein*, with a large, and, according to the tradition of the Egyptians, a very noble country of the same name." Parkhurst, under the word חֲשֻׁמִּימִן.

PSALM LXIX.

Aben Ezra interprets this Psalm of the Messiah. Huct. Dem. Evang. Prop. vii.

[A] Ver. 4. — "they that would destroy me." E. T.

Bishop Hare's alteration, מִצְמִימִי for מִצְמִימִי, although it may seem plausible, and is approved by Archbishop Secker and Bishop Lowth, is not confirmed by MSS. or versions, and is, I believe, unnecessary, and, in truth, for the worse. For the

text, as it stands, if I mistake not, gives the very sense which this alteration is intended to produce. The word **צַמִּיתָה**, Leviticus xxv. 23. from the root **צַמַּת**, is used for "that which is totally cut off from the owner, so as never to return to him." And in the same chapter, verse 30th, the word **צַמִּיתָה** is used in the very same sense. Hence it should seem, that either of these words may signify "locks of hair," apt to be cut off and thrown away. The word **צַמִּיתָה** here, I take to be the word **צַמִּיתָה**, dropping the redoubled **ת** on account of the suffix, and signifying "my locks." As for the word **צַמִּיתָה**, in regimine **צַמַּת**, which Bishop Hare would introduce here, it is by no means certain that it ever signifies "locks of hair." See Parkhurst, under **צַמַּת**, II. But the very elegant parallelism obtains in this passage, (if the word **צַמִּיתָה** may bear the sense in which I take it,) which was aimed at by Bishop Hare in his alteration.

[B] Ver. 5. — "my foolishness; and my sins." *E. T.* — "my plan of recovering, and my offering for sin." Kennicott.

Or, "O God, thou takest notice of my intercession." "Intercession" from the root **אָל**; and to the same root Kennicott must have referred the word, when he rendered it "plan of recovery." But after all, the form of the word **אָלִיתִי** so ill accords with this supposed derivation from the root **אָל**, that I am inclined to take it in its common sense of "folly," as derived from the root **אָל**, and to take the word **אֲשָׁמוּרָה** also in its common sense of "guiltiness," or "faultiness;" thus acquiescing in the Public Translation. The Messiah here, as in many places, may speak of the follies and crimes of men, for which he had made himself answerable as his own. Or, perhaps, He, who, although he was without sin, "was yet tempted in *all things* like unto us," might, in his humility, speak of his feeling of the incitements of the passions in his own mind, as weakness and fault, making confession of it before the Father. And this seems best to connect with the following verse, in which he prays to be fortified against these motions of the frail human nature, that they may not defeat his merciful scheme of expiation.

[C] Ver. 10. "When I wept away my soul with fasting." — "When I wept and chastened my soul." *E. T.*

For אבכה, Houbigant, upon the authority of the Syriac, would read אמכה. “When I mortified my soul with fasting.” Bishop Lowth approves the emendation. Kennicott would read אבכה, “when I brought down or humbled.” But no alteration seems necessary.

[D] Ver. 12. — “and I am made the song of the drunkards.”

For וננינתי, Houbigant, upon the authority of the Syriac, would read וננתי. “And the drunkards made songs upon me.” Archbishop Secker observes, that the verb ננן is not found elsewhere with an accusative of the person. He would read, therefore, ובי ננינתי. “And upon me are the songs.” But no emendation is necessary. The order of the construction is this, וישותי ננינתי שך; וישותי שותי for שותי שותי *constitutus sum*; “and I was made the song of the drunkard.”

[E] Ver. 26. — “and they have added,” &c. — “and they talk to the grief.” *E. T.*

For וספרו, read with LXX., Vulgate, Bishop Hare, Houbigant, Archbishop Secker, and Bishop Lowth, יספו, or יוספו, or יוסיפו.

[F] Ver. 32. “Behold, ye humble, and be glad.”

For ישמחו, read with Houbigant and LXX., ישמחי. And for דרשו, read with the LXX., דרשו.

PSALM LXX. [SEE PS. XL.]

PSALM LXXI.

[A] I am entirely at a loss for the particular subject of this Psalm. It suits not David, who, in his old age, had no troubles; it suits not Christ, who had no old age. Is not the suppliant, the Church in these latter ages, when faith, to all appearance, is wearing out?

[B] Ver. 3. — “my castle of defence.” — “my strong habitation—to save me.” *E. T.*

Bishop Hare, Houbigant, and Bishop Lowth, would correct this passage by the place, Psalm xxxi. 3., putting מעון for משון, and changing ציית תמיד into מצודות. The version of the LXX., in some degree, supports the alteration; and I venture to follow it in the translation.

[C] Ver. 6. —“my protector.” — “thou art he that took me.” *E. T.*

For גִּוִּי, the copies, used by the LXX. and by Jerome, seem to have had גִּוִּנִי. “From the bowels of my mother thou hast been my protector.” Σκεπασθης, LXX.; protector, Jerome. This reading I am inclined to adopt.

[D] Ver. 15, 16. —“for I know not the numbers thereof. I will go in the strength of the Lord God, I will make mention of thy righteousness.” *E. T.*

A stop should be placed at תְּשׁוּעָתְךָ, and another at סְפָרוֹת. See my Translation. It is strange that Houbigant should treat an interpretation with contempt, which is supported by the versions of the LXX., Jerome, and the Vulgate; which the Hebrew words will naturally bear; and which gives great spirit to the sentiment.

[E] —“even of thine only.” *E. T.* לְבָרְךָ connects ill with the preceding words. I would place a full stop at צִדְקָתְךָ, and carry לְבָרְךָ into the next period. Archbishop Secker doubts whether this word ever stands at the beginning of a sentence.

[F] Ver. 20. —“showed me—quicken me—bring me.” *E. T.*

In the original, read the verbs with the suffix of the first person singular, upon the authority of the LXX., the Vulgate, and the Masora.

[G] Ver. 21. For תָּרַב גִּדְלָתִי וְחִסָּב, read תָּרַב צִלִּי גִדְלָתְךָ. See LXX., Jerome, Vulgate, and Bishop Lowth apud Merrick.

[H] Ver. 23. The original word רִנָּן, expresses “a brisk vibratory motion,” like that of the lips in singing a lively air, or of the feet in dancing. Hence, figuratively, it signifies to *rejoice* or *exult*. In this passage it may be understood literally of *the lips*, and figuratively of *the soul*. And the English language having no corresponding verb, which may be taken literally in reference to one subject, and figuratively in reference to another, it might be better to express its sense in connexion with each, by two different verbs, thus:

My lips shall move briskly when I sing unto thee,
And my soul shall rejoice, which thou, &c.

PSALM LXXII.

The reign of the righteous King¹.

Ver. 1. "Give"—rather, "Thou shalt give, or shalt commit." A prediction, not a prayer. King, and King's son, as Mudge well observes, are the same person.

Ver. 3. Render,

The mountains shall bring peace unto the people,
And the little hills by righteousness.

In the second line of this distich, some verb, I am persuaded, is understood, of which *נבער* may be the nominative. An ellipsis of a verb is no unusual thing with the masters of the Hebrew lyre. Those, who apply this Psalm to Solomon, expound the distich thus: "That the steep mountains on the frontier, strongly garrisoned, shall secure the land from hostile invasion; and the hills, cleared of the banditti, which in the rude ages were accustomed to inhabit them, under the government of the King intended in this Psalm, should be the peaceful seats of a useful civilized peasantry." This sense is not ill expressed in Mr. Merrick's translation.

Peace, from the fort-clad mountain's brow
Descending, bless the plains below;
And Justice, from each rocky cell,
Shall violence and fraud expel.

But so little of the Psalm is at all applicable to Solomon, and the greater part of it so exclusively belongs to the Messiah, that I think these "mountains" and "hills" allude to the nature of the land of Judea; and the general sense is, that, in the times of the great King, the inhabitants of that mountainous

¹ The Jewish Expositors, namely, the Chaldee Paraphrast, Midraseh Tehillim, the book Siphre, Solomon Jarchi, Aben Ezra, David Kimchi, and Saadiah Gaon, all refer this Psalm to the Messiah. Huet. D. E. Prop. vii.

region shall live in a state of peace and tranquillity. The thing intended is the happy condition of the natural Israel, in the latter day restored to God's favour, and to the peaceful possession of their own land. It is a great confirmation of this sense, that "righteousness" is mentioned as the means of the "peace" which shall be enjoyed.

Ver. 5. "They shall fear thee." Καὶ συμπαρᾶμεν εἰ τῷ ἡλίῳ, καὶ πρὸ τῆς σελήνης γενεὰς γενεῶν. LXX. Houbigant conjectures that, for *יִירָאוּ*, their copies had *יִיאָרוּ*. Of this verb, in the sense of "tarrying," without an accusative, we have an instance, Numbers ix. 22. ; and I can find no other. According to this reading, the verse should be rendered thus :

He shall endure along with the Sun,
And in presence of the Moon, throughout all generations.

In this sense, the passage would unquestionably respect the Messiah. But I cannot agree with Father Houbigant, that the sense of the text, as it stands in our modern copies, is impertinent. After the mention of security from foreign enemies, the suppression of savage violence, and the equal administration of justice, the maintenance of the true religion very properly finishes the encomiums of this great King's government. I am inclined, therefore, to think that our modern text gives the truer reading.

Ver. 6. This verse expresses the generality of the blessings which should result from the King's government, extending to the individuals of every rank and condition, and felt in the perpetual comfort of ordinary life.

Ver. 7. — "the righteous." For צִדִּיק, Bishop Hare would read צִדְקָה, "righteousness." This answers better to "peace," and the emendation is supported by the LXX. and Vulgate.

Ver. 10. — "the kings of Sheba and Seba." Ἀράβων καὶ Σαβᾶ, LXX. See 1 Kings x. 15. and 25.

Ver. 13. "He shall spare"—rather, "He shall sympathize with"—

Ver. 15. — "to him shall be given." See 1 Kings x. 14. and 21.

Ver. 16. — "an handful of corn." This verse describes the plentiful produce of the land, and the thriving state of population, under the government of the Prince, who is the

subject of the Psalm. I see no necessity for the change proposed by Bishop Hare and Father Houbigant, of פסח into פשת, from the root פוש, or פש, although the emendation be approved by Bishop Lowth. The Psalmist would express the fertility of the land and the improved state of agriculture, by describing the hills clothed with corn to the very summit. Now that which grows on the pointed top of a conical hill will be a single sheaf or armful.

But, upon mature consideration, I am persuaded that the proper sense of the word פס, or פסה, is “a patch” or “piece;” and that it is used here just as we use the same words in English, in such expressions as these, — “a patch of wheat, a patch of barley, a piece of corn.”

There shall be a piece of corn in the land, upon the summit of the hills,
Its growing crop [fruit] shall shake like Lebanon;
And they shall flourish in the city [i. e. their population shall flourish],
like the green herbage of the field.

Ver. 17. — “and men shall be blessed in him.” Bishop Hare, with the LXX. reads,

ויתברכו בו כל שבטי הארץ
כל גוים יאשרוהו :

But why may not the verb יתברכו in this passage, like יציצו in the preceding verse, be referred to the indefinite nominative plural understood? This verse clearly extends the sense of the Psalm beyond Solomon, or any of the kings of this world.

Ver. 20. “The prayers of David, the son of Jesse, are ended, or finished.”

This I take to be the close of this particular Psalm, not a division of the book, as if these first seventy-two Psalms were all the Psalms of David's composition. The sense is, that David, the son of Jesse, had nothing to pray for or to wish beyond the great things described in this Psalm. Nothing can be more animated than this conclusion. Having described the blessings of Messiah's reign, he closes the whole with this magnificent doxology :

Blessed be Jehovah God,
God of Israel, alone performing wonders ;

And blessed be his name of glory,
 And let his glory fill the whole of the earth.
 Amen, and amen.
 Finished are the prayers of David, the son of Jesse.

PSALM LXXIII.

[A] Ver. 4. — “there is no fatality in their death.”
 — “there are no bands,” &c. *E. T.*

Bands, חֲרִיצוֹת. This word occurs but in one other place in the whole Bible, Isaiah lviii. 6., where the LXX. have rendered it by *συνδεσμοις*, and the Vulgate by *colligationes*. From its sense there, and from its seeming affinity with the roots חֲרַץ and צִבָּה, I should guess that, in a secondary and figurative sense, the word may denote the strongest of all bands or knots, “physical necessity,” or “fate;” and in that sense it may be taken here. The complaint is, that the ordinary constitution of the world is supposed to contain no certain provision for the extermination of the impious; that there is no necessary and immediate connexion between moral evil and physical, wickedness and death. “There is no fatality of their death.” Mr. Bates takes the word חֲרִיצוֹת, for “knots,” “perplexing difficulties in life:” and dividing the word לְמוֹתָם into two, לְמוֹתָם, he renders the passage thus: “They have no knots in their way; their strength is perfect and firm.” (See Parkhurst’s Lexicon, חֲרִיצוֹת.) The conjecture is ingenious, and may, perhaps, give the true sense of this difficult passage. It should seem that the MSS., used by the LXX., and by Jerome, had some different reading.

[B] — “Their folly is thriving.” — “but their strength is firm.” *E. T.*

Jerome renders as if for אֵיִלִּים, his MSS. had אֵיִלִּיָּהֶם, “et firma sunt vestibula eorum;” “their stately mansions are firm.” The stability of a dwelling is a significant image of general prosperity.

The version of the LXX. must have been formed from a reading of the whole passage very different from the present text.

"Οτι οὐκ ἐστὶν ἀνάγευσις ἐν τῷ θανάτῳ αὐτῶν,
Καὶ στερέωμα ἐν τῇ μάστιγι αὐτῶν.

[C] Ver. 7. "Their eyes are starting out for fatness."
For עיניהם, "their eyes," the LXX. render עיניהם, "their iniquity."

[D] Ver. 8. "They are in the last stage of degeneracy."
ימיקן. Irriserunt, Jerome; διενσήθησαν, LXX.; non liquet, Bishop Lowth.

[E] Ver. 10. "Therefore his people sit woe-begone."
—"return hither." *E. T.*

הלם. לכן ישיב עמו הלם. For הלם, many MSS. read הלום, which I take as the participle Paoul of the verb הלם, "Contusus miseriâ" scilicet. For ישיב, many MSS. have ישוב: I would transpose the Vau, and read יושב. The third person future Hophal signifies, *is made to sit, is settled*, attended with grief and consternation at the unpunished audacity of the profane. Hence, his people [God's people] sit woe-begone.

מלא, in the next line, I take adverbially. See Parkhurst, under הלם.

[F] Ver. 13. "Surely"—Jerome renders this distich as a question, confounding perhaps אך with אך.

[G] Ver. 15. "If I resolve to argue thus."—"If I say I will speak thus." *E. T.*

I adopt Castalio's interpretation, which I take to be the true one. "Si hunc in modum argumentari cogito, en injuriam facio tuorum filiorum generi." But the use of כמו without any thing subjoined, to signify *thus*, with reference to something preceding, is, I believe, not to be found in any other place. The verb ספר, which literally signifies "to count or reckon," may easily signify "to reason within one's self, to syllogise," as is indeed the case with the corresponding words of many languages; as, λογίζεσθαι, *ratiocinari, putare, reckon, count*.

[H] Ver. 18. —"in their elevation." לכשואות, from the root שוא; not שאה. So the LXX. understand the word here, and in other places.

[I] Ver. 19. —"things that are not."—"with terrors."
E. T. "Quasi non sint," Jerome. He seems to have read מן בלי היות.

[K] Ver. 20. "Like the dream of a man beginning to awake

publiely, O Lord, thou renderest their vain show contemptible.”—“when thou awakest.” *E. T.* בעיר, “in the city,” i. e. publiely.

—“thou shalt despise.” —“thou shalt render despicable.” *E. T.* To this purpose the Translation of 1599.

—“their image.” *E. T.* צלם, “their vain show.” Archbishop Seeker. See Psalm xxxix. 6.

[L] Ver. 21. “*Thus*”—*E. T.* Bishop Hare’s emendation, כן for כי, seems unnecessary. כי here expresses “although.”

[M] Ver. 24. —“to *thy* glory.” —“to glory.” *E. T.* Houbigant, upon the authority of the Syriac, reads בכבוד.

PSALM LXXIV.

Ver. 3. “Lift up thy feet unto the perpetual desolations.” “Thy feet,” פַּעַמֶיךָ. The LXX. render פַּעַמֶיךָ, “thy hands;” as in Psalm lviii. 10. they render פַּעַמָיו, “his hands.” למשואות, they render ἐπὶ τὰς ὑπερῆφανίας [αὐτῶν]; as in Psalm lxxiii. 18. they render למשואות, ἐν τῷ ἑπαρθεῖν. Thus the sense they give to the whole line is this; “Lift up thy hands against their haughty doings finally,” or “effectually.”

Jerome renders the line thus; “Sublimitas pedum tuorum dissipata est usque ad finem.” Were it certain that the word הַרְיָמָה might be used as a substantive, and could I understand in what sense the temple might be called “the height of God’s footsteps,” I should think this the true sense of this line. The next I would read thus:

כלה רע אייב בקרש :

The height of thy footsteps is utterly demolished,
The enemy hath perfected mischief against [thy] sanctuary.

Perhaps, “the height of thy footsteps” may denote the high mountain, which was used to be trodden by thy feet.

Ver. 5, 6. For וידע, at the beginning of verse 5th, Bishop Hare would read ועתה; and for ועתה, at the beginning of the 6th verse, he would read יגדש. Bishop Lowth approves these alterations; which bring the passage to this sense, —

And now, as one lifting
 Axes over the thicket,
 They have at once cut down its carved work;
 They have knocked it down with hatchets and mallets.

For my own part, I am much in doubt about these emendations. Upon a comparison of this passage with Jeremiah xlvi. 22. I am inclined to think that the former part of this passage alludes to some remarkable weapon, of the battle-axe kind, by which the Babylonian troops were distinguished. "He is conspicuous, (that is, the enemy, or the leader of the enemy, Nebuchadnezzar himself, is conspicuous,) as one bearing aloft axes against the thicket." Nebuchadnezzar with his battle-axe is like a hewer of wood.

Ver. 9. To what times can this ninth verse relate? Not to the times of the Babylonian captivity, when Ezekiel, Jeremiah, Daniel, Haggai, and Zechariah lived; and Jeremiah and Daniel had precisely marked out the duration of the judgment. Nor can the question, "how long?" be applicable to the short profanation of Antiochus Epiphanes. Archbishop Secker would expunge "how long," as, indeed, the words עַד מָדָה may be thought to have crept in from the beginning of the next verse. The passage, thus corrected, he understands as prophetically respecting the present condition of the Jews. But so it may be understood without expunging עַד מָדָה.

We see not our accustomed signs,
 The Prophet any longer is nothing,
 And the inspired person¹ is not on our side. How long is this to be?
 Wherefore turnest thou back thy hand,
 Even thy right hand, in thy bosom?

This interpretation seems supported by the authority of the LXX. and of Jerome. One MS. has סִלָּה for בִּלָּה.

Ver. 14. — "the people inhabiting the wilderness." The Ichthyophagi on the shores of the Red Sea. The heads of Leviathan and the dragons seem to be Pharaoh's captains and his armies.

Ver. 16. — "the light." Luminaria, Jerome.

¹ Literally, "he that knoweth."

Ver. 19. ———“ unto the multitude of the wicked.”

Give not up to the hostile band the soul of thy turtle-dove;
Forget not for ever the troop of thine afflicted.

Ver. 20.

Have regard unto the covenant. For glutted are
The base ones of the earth with the gratifications of violence.

———“ base ones of the earth.” *בזשכי ארץ*. Obscure terræ,
i. e. Homines ignobiles et infimæ sortis. “ The scum of the
earth.” Compare Prov. xxii. 29.

———“ gratifications.” *נאות*. See Parkhurst, *אורה*.

Ver. 21. ———“ return ashamed;” rather, “ sit in shame.”

PSALM LXXV.

[A] Ver. 1. ———“ for that thy name is near, thy wondrous
works declare.” *E. T.* For *וְקִרְבֵּךְ שִׁמְךָ*, the LXX. read *וְנִקְרָא
בְּשִׁמְךָ*. And for *סִפְּרוּ*, they read *אִסְפְּרוּ*. The Vulgate read
נִסְפְּרוּ, which is better. But the printed text is the best of all.
See my Translation. — “ thy name is near.” The second
advent approaches.

[B] Ver. 8. ———“ the wine is red.” *E. T.*

Rather, “ the wine is thickened;” rendered turbid, by
stirring up the lees, and mixing intoxicating drugs. See
Parkhurst’s *Lexicon* under *דומר*.

[C] ———“ it is full of mixture.” *E. T.*

Rather, “ the mixture is full,” i. e. the ingredients are
mixed in full and just proportion, so that the drink is of the
full strength.

[D] Ver. 9. “ And I will be the chief for ever. — I will
declare for ever.” *E. T.*

For *אני*, the LXX., Bishop Hare, Houbigant, and Bishop
Lowth, read *אניל*. But something more mysterious seems to
lie under the word *אני*, in the mouth of the Messiah, the *נרי*
of God’s people.

PSALM LXXVI.

This Psalm seems to have been composed in the reign of Hezekiah, upon the miraculous deliverance of the country from Sennacherib's invasion. The 5th and 6th verses allude to the mortality in Sennacherib's army.

Ver. 3. — "the arrows of the bow." רשפי קשת; *jacula ignita*; βέλη πεπυρωμένα. See Parkhurst's Lexicon, under רשף.

Ver. 4. "Thou art more glorious," &c. Bishop Hare conceives that this is addressed to Mount Zion, and after נאיר אמה he would insert the words הוֹר צִיּוֹן. But the version of the LXX., and Mr. Mudge's note, deserve attention.

— "mountains of prey." Ὀρέων αἰωνίων, LXX. Houbigant, for טרף, would read טורד. But I cannot find that טורד is any where rendered by αἰώνιος in the LXX., or that it bears that sense.

Ver. 6. — "both the chariot and horse." Rather, "both the rider and the horse." Houbigant would read נִרְדְּמוּ רֹכְבֵי סוּס. The alteration is, in some measure, supported by the version of the LXX.; but it seems unnecessary. For it is not improbable that the pestilence, in Sennacherib's army, might seize the horses as well as the men, although the death of the beasts is not mentioned by the sacred historian.

Ver. 10. "The wrath of man shall praise thee." For תוֹדֵךְ, Houbigant would read תִּדְוֹךְ, "the wrath of man thou breakest." But the alteration is unnecessary.

—"thou dost restrain." — "the remainder of wrath." Kenicott reads שארות, which, from the Arabic sense of the word, he renders "counsels," "purposes." But why may not שארות signify "the ebullition, the fermentings?," from the Hebrew שאר, "to ferment?"

PSALM LXXVII.

[A] — "my sore ran in the night." E. T.

For ירי, the Chaldee read עֲרִי, which Archbishop Secker thinks likely to be the true reading. But no alteration is necessary.

My hand is stretched forth all the night.

“So Symmachus, ἡ χεὶρ μου νυκτὸς ἐκτεταμένη διηνεκῶς, *my hand* was stretched out *by night* continually: and thus Jerome; Manus mea nocte *extenditur*, et non quiescit. This was an usual gesture in prayer.” Parkhurst under נָגַר.

[B] Ver. 4. “Watchfulness seizeth fast upon mine eyes.” — “Thou holdest mine eyes waking.” *E. T.*

For אָחוּז, Jerome had the first person אֶחָזִי, and the LXX. had the same, or some other verb, in the third person plural. The second person is inadmissible. The Psalmist is describing his own distressed state of mind; and from the beginning of the Psalm, his speech is not addressed to God, till the 13th verse. After all, “I hold fast the watchings of my eyes,” seems a harsh figure.

[C] Ver. 6. “I meditate in the night with my heart.” — “I call to remembrance my song.” *E. T.*

The verb אֶזְכֶּרֶה belongs to the preceding distich. — “My song.” גִּיטִּי. That this word has no meaning is most evident. Bishop Hare, therefore, would expunge it from the text, conjecturing that it related to the music of the Psalm. Bishop Lowth thinks, that it is a corruption of וְהִנֵּיתִי, which seems to have been the reading of the LXX., Vulgate, and Syriac.

[D] — “make deep search.”

For יוֹחֲפֵשׁ, Bishop Hare would read יוֹחַפֵּשׁ, that the gender of רוּחַ, which he takes for the nominative of the verb, may not be varied; for, in the fourth verse, רוּחַ is feminine. But Houbigant would read יוֹאחֲפֵשׁ, in the first person, making רוּחַ the accusative after the verb; and in this he is supported by the LXX., Vulgate, and Jerome. But the change is unnecessary; for רוּחַ is sometimes masculine.

PSALM LXXXVIII.

A Hymn of Public Thanksgiving for the Feast of the Passover.

Ver. 8. “And might not be as their fathers.”

Does this allude to the idolatry of the ancestors of the Jews, before the call of Abraham? So it may seem, if this verse be

considered in connexion only with what precedes. But the sequel of the Psalm describes the successive rebellions of the Israelites against God, from the Exodus to the time of Samuel. The *fathers*, therefore, denote those early generations of the Jewish nation, after the deliverance from the Egyptian bondage. Observe that, in the 6th verse, "the generation to come," is not the generation which was to come, "when God established a testimony in Jacob," but the generation now to come in the days of the Psalmist; — the generation, future with respect to the speaker. The 5th verse is a parenthesis, between the 4th and 6th, and the three should be thus rendered :

- 4 We will not hide [them] from their children,
 Recounting, to the generation to come,
 The praises of Jehovah, and his might,
 And his wonderful works which he hath done ;
- 5 (How he hath established an oracle in Jacob,
 And deposited a revelation with Israel,
 Which he gave it in charge to our fathers,
 That they should make known to their children),
- 6 That the generation, which is to come, may know —
 The children which shall be born,
 That they may arise and relate to their children.

Ver. 9. — "being armed." The expression seems merely proverbial, without allusion to any instance of cowardice in the Ephraimites. It is applicable to any one, who breaks fair promises, when he is put to the trial.

Ver. 26. — "by his power he brought in the south wind ;" rather, "he brought in the south wind in its strength." Concerning "the east wind," mentioned in the preceding line, see Bochart. Hieroz, Part II. Lib. i. c. 15.

Ver. 30. "They were not estranged from their lust." "They were not come to nauseate their desire." Mudge, "Come to nauseate ;" וּרָו from וּרָא; see Numb. xi. 20.

Ver. 31. — "slew the fattest of them ;" rather, "slew them amidst their fatnesses," i. e. amidst their gluttonies. Mudge, and Bishop Lowth.

Ver. 41. "Yea, they turned back and tempted ;" rather, "Again and again they tempted." —

— “and limited ;” rather, “and challenged.”

Ver. 45. — “divers sorts of flies.” That the ערב was “a fly” of some determinate species, whatever that might be, see proved by Parkhurst in his Lexicon.

Ver. 47. — “with frost ;” rather, “with rime.” עָלָה עִשָּׂה. LXX.

Ver. 49. — “wrath, indignation, and trouble, by sending evil angels among them.” The word מַשְׁלָחַת, in the original, I take to be a substantive, in apposition with the three preceding, “wrath, indignation, and trouble,” describing the calamities specified under those names, as things sent upon men by evil spirits ; “the immissions or inflictions of evil angels.” And so the word is understood by all the ancient interpreters.

As for the three nouns, “wrath, indignation, and trouble,” the last צַר is properly descriptive of “mental distress,—anxiety.” The first עֲבָרָה is often used for “the transport of immoderate anger ;” once, for “an excess of pride.” But, by its etymology, it may equally denote any other vehement perturbation of the mind. If, in this place, it may signify “distraction of mind,” arising from insurmountable distress, which its connexion with צַר makes in some degree probable ; then, וָעַם, the middle word of the three, in apposition with מַשְׁלָחַת, must, as well as the first and the last, relate to the state of mind of the persons suffering. It may denote “that impious resentment, which the hardened may sometimes feel under God’s judgments,” which seems something analogous to the disposition of persons maliciously mad.

If these expositions of these three nouns may be admitted, which certainly suit the passage, and make a just connexion of the two first with the last ; (for the last unquestionably relates to the sufferer’s state of mind, not to the punisher’s ;)—if these expositions may be admitted, the entire passage may be thus rendered : “He sent upon them the heat of his anger, distraction, rage, and despair, the inflictions of evil angels.”

Ver. 52. — “made his own people to go forth ;” rather, “led about his own people.”

Ver. 66. “And he smote his enemies in the hinder parts,” &c. See 1 Sam. v. 6. and vi. 1—5.

Ver. 69. —“like high *palaces*.”—“like the earth.” For כמו רמים, the Syriac had במרים. And for בארץ, not only the Syriac, but the LXX. and Vulgate, had בארץ.

Where he hath built his sanctuary on high,
He hath settled it in the land for ever.

PSALM LXXIX.

I should guess that this 79th Psalm was composed during the distresses of Manasseh's reign. Jerusalem had been depopulated, but the temple was only defiled, not demolished.

Ver. 7. —“they have devoured.” Read, with LXX., Vulgate, Bishop Hare, and Houbigant, אכלו in the plural.

Ver. 10. —“let him be known—by the revenging;” rather, “let the vengeance be openly shown,” as in the Old Translation. See Archbishop Seeker on the place.

Ver. 11. —“the prisoner,” viz. Manasseh.

PSALM LXXX.

This 80th Psalm may be of the same age with the preceding, or rather the more ancient of the two. The mention of Ephraim seems to mark a time antecedent to the final extirpation of the ten tribes. It might be composed soon after Shalmanezzer's conquest, or perhaps during the siege of Samaria.

Ver. 6. —“among themselves.” כמו may be pleonastic here. But LXX., Vulgate, and Jerome, render the pronoun, of the first person plural, לנו.

Ver. 9. “Thou preparedst room for it.” “Thou preparedst the ground for it.” Kennicott.

Ver. 10. “The hills,” &c. For בסו, read, with LXX., Vulgate, Bishop Hare, Houbigant, and Bishop Lowth, בסה; unless the two nominatives, צלה and ענפיה, may justify the plural form of the verb. At any rate, the verb should not be rendered as a passive.

Its shadow covered the hills,
And its shoots (ἀναυθενδράδες) the loftiest cedars.

Ver. 15. "And the vineyard;" rather, "Even the plant." See Archbishop Secker.

—"the branch." Where does *בן* signify "a branch?" Bishop Hare seems to have judged right in rejecting this line, as a misplaced anticipation of the latter clause of the 17th verse.

Ver. 16. "It is burnt with fire, it is cut down." The word *בטורה*, which our Translators render as a verb, is probably the noun *טורה*, with the comparative *כ* prefixed. "It is consumed in the fire like refuse." See Parkhurst's Lexicon, under the roots *כסח* and *טורה*. This verse, with the two preceding, should be thus rendered:

Return, we beseech thee, O God of hosts,
Look down from heaven and behold,
And visit this vine;
Even the plant, which thine own right hand planted,
Burnt with fire like refuse.—
At the rebuke of thy countenance they shall perish.

—"they shall perish." *They*, the spoilers of the vineyard described under the image of the wild boar, and beast, in the 13th verse.

PSALM LXXXI.

This Psalm appears to be of the highest antiquity. It is certainly older than David's time. For the use of Joseph's name, in the 5th verse, as the name of the whole nation, shows that it was composed before Judah became the principal tribe, while the place of worship was in the tribe of Ephraim, that is, among Joseph's descendants. The Feast of Trumpets seems to have been the occasion for which it was composed.

Ver. 2. —"a Psalm." The word *זמרה* must, in this place, denote some "musical instrument." Compare Psalm xcvi. 5.

Ver. 3. —"in the new moon;" rather, "on the first of the new month." That the months of the Jewish year were lunar is by no means certain. See Parkhurst's Lexicon, under *חדש*.

—"in the time appointed." *בכסה*. If this word come from

the root בסה, "to cover," it may naturally signify the last day of the lunar month, *ἔσθ' καὶ νέαν*, the *interlunium*, when the moon is too near the sun to be visible. And thus Joseph Scaliger understood it. But if the word come from the root כס, "to compute," it may signify either "the day of the new moon," or "the day of the full moon," or any other time found by computation, or settled by any artificial civil reckoning. Mr. Parkhurst observes, that had the word בסה, in this place, been, as Scaliger supposed, the participle feminine from the root כסה, it must have been written thus, כסויה, from the masculine כסו. See his *Lexicon*, under כס.

Ver. 4. — "a law of the God of Israel." משפט לאלהי. This I take to be a very unusual expression, to signify "a law appointed by God's authority." Besides that, in the preceding verse, חק לישראל is "a statute prescribed to Israel," not a statute framed by Israel's authority. Bishop Hare, to remedy this dissimilarity of construction in the parallel lines of the same distich, would read, in the first line, לאל ישראל. That is, to make the construction similar, he would introduce the same impropriety in both clauses. For ל is rather the sign of the dative, than of the genitive. But without any alteration, I think the true rendering is, "a rite for the God of Jacob." That is, "a rite in the instituted worship of Jacob." For the appointment of this religious rite, see Numb. x. 10.

Ver. 5. "I heard a language." The sudden change of the person here is highly animated. Upon the mention of the Exodus, Jehovah, excited as it were by the subject, suddenly takes the discourse into his own mouth. Michaelis's notion, that the strange language was the voice of God speaking to Moses, seems to me highly extravagant and absurd.

Ver. 6. — "the pots." כיר was a large vessel," says Ken- nicott, "in which the earth was mixed and worked up for making the bricks."

Ver. 7. — "in the secret place of thunder." "Abscondita tonitruum sedes;" i. e. Sinai. Bishop Lowth, *Prælect.* xxvi.

Ver. 8. — "I will testify unto thee." I will, upon all occasions, give thee oracular direction, so that thou shalt have no occasion to resort to other gods, nor shall any pretended god have power to harm thee.

Ver. 12. —“ unto their own hearts' lusts ; ” rather, “ to the government of their own hearts.”

He would have fed him with the finest wheat ;
Yea with honey, from the rock, I would have full fed thee.

PSALM LXXXII.

[A] I would divide the lines thus :

אלהים נצב בעדו
אל בקרב אלהים ישפט :

Mr. Parkhurst explains this 1st verse in another manner ;
namely thus,

God standeth in the congregation of God, [i. e. in the assembly of Israel.]
In the midst [of this congregation, namely] God judgeth ¹.

PSALM LXXXIII.

Prayer for protection against confederate enemies.

Ver. 3. —“ thy hidden ones.” —“ thy treasured ones.”
Mudge.

Ver. 13. —“ like a wheel ; ” rather, “ like chaff, or thistle down.” See Bishop Hare, Bishop Lowth, and Archbishop Secker in Merrick's Annotations.

¹ See his Lexicon, under אלה, ii. 3.

PSALM LXXXIV.

The Pleasures of Devotion.

Ver. 5.

Blessed is the man whose strength is in thee ;
They are bent upon climbing the steep ascents.

Heb. "Steep ascents are in their hearts," i. e. the steep ascents of the hills on which the city and temple stood.

Ver. 6.

Passing through the valley of Baca, they made it a fountain,
The pools which the rain hath filled.

i. e. They quench their thirst with the rain water of the stagnant pools, and are as well satisfied with it as with the pure water of a spring.

Ver. 7.

They proceed from wall to wall,
And appear before God in Zion.

However inadmissible Houbigant's alterations of the text may be, the general sense of the passage is certainly what is given in his notes. "Describit Psalter eum hominem, qui ex illo loco ubi castra habet, ad tabernaculum in Sion positum proficiscens, transit recto tramite per vallem Pyrorum; et qui in fonte ac cisternâ, quæ præter viam erant, securè sitim restinguit. Tum properans ex muro Jerusalem, ad alterum murum monti Sion proximum penetrat, tabernaculum denique intraturus."

Ver. 9.—"our shield." I think מגנו has originally belonged to the preceding verse, and has been thrust into this by a transposition of the final סלה: I would read, therefore,

האזינה אלהי יעקב מגנו : סלה :
ראה

Give ear, O God of Jacob, our shield. Selah.
Behold, &c.

PSALM LXXXV.

Bishop Hare has a notion, that the first six lines of this Psalm have changed place with the first six of the 60th. I see no necessity for the supposition. The 60th Psalm opens with complaint, and allusions to some great national judgments; exults in the hope of successes and prosperity, founded on the divine promise; and ends with prayer. This Psalm opens with thanksgiving for the return of captives, and implores God's grace to perfect the reformation of the nation, that their reconciliation to God may be complete, and his displeasure to ever done away, and it ends in a prophecy of the final redemption. It was, perhaps, composed after Manasseh's restoration.

It may be divided into four parts. The first three verses make the *first* part; the 4th, 5th, 6th, 7th, the *second*; the 8th, 9th, 10th, and 11th, the *third*; the 12th and 13th, the *fourth*.

The *first* part sung by a semichorus of priests; the *second*, by a second semichorus; the *third*, by the high priest alone; the *fourth*, by the whole choir.

Ver. 8. —“for he will speak.” For כִּי, Kennicott seems to read בִּי. But the change is unnecessary, and rather for the worse. The passage, as it stands, should be thus rendered:

I will hearken what the God, Jehovah, will speak.—
Truly he speaketh, &c.

The LXX. seem to have read,

אֲשַׁמְעָה מָה יִדְבֹּר בִּי הָאֵל יְהוָה
כִּי יִדְבֹּר &c.

I will hearken what the God, Jehovah, will speak by me —
Truly he speaketh, &c.

PSALM LXXXVI.

A Prayer of Messiah in his humiliation.

Ver. 11. —“unite my heart to fear thy name.” Rather, —“my heart is united to the fear of thy name.” Or, —“my heart will rejoice in fearing thy name.” So Dr. Durell renders the passage, referring the verb יחד to the root יחדה; for which he has the authority of the LXX. and the Syriac. But I prefer the former interpretation.

Ver. 16. —“the son of thine handmaid.” Rather, —“the son of thy truth:” i. e. thy true son. Compare cxvi. 16.

PSALM LXXXVII.

[A] Ver. 3. “The glories of the wilderness.” —“Glorious things are spoken.” *E. T.*

The Shechinah, which appeared upon Sinai, and marshalled the army of the Israelites upon their journey through the wilderness, has now fixed its residence in thee, O city of God. Compare lxviii. 17.

[B] Ver. 4. “I will remember Egypt and Babylon.”

The verb אזכיר, in this place, may be either, “I will remember,” i. e. I will make myself remember Egypt and Babylon; or, I will make Egypt and Babylon remember me: and either way, the general sense of the passage is the same.

[C] —“to them that know me; behold”— *E. T.* לידעי הנה. The word, הנה, I take for the pronoun feminine, rehearsing the nations, Egypt and Babylon. The verb substantive is understood. לידעי, “inter cognoscentes me;” “They (shall be) among them that shall acknowledge me.”

[D] —“this Man.” This great public Benefactor shall be born among the Jews.

[E] Ver. 5. “And every one shall say of Zion, He”—
—“And of Zion it shall be said, This and that”— *E. T.* *Unusquisque*, every one. Every one shall confess, to the honour of the Israelites, that the Saviour was a native Jew; and God shall provide that this circumstance shall be parti-

cularly recorded in the *Scripture of the peoples*; the historical books of the New Testament, called “the Scripture of the peoples,” as intended for the instruction of the whole world; not, like the Scriptures of the Old Testament, peculiar to the Jews.

[E] Ver. 6.—“shall count when he writeth up the people.” See my Translation, and the preceding note.

[F] Ver. 7. “And all that were afflicted in thee,” &c.

I read with the Syriac, *מעני*.

בזללים, *sicut choreas ducentes*; or, more simply, “like pipers.” “Merry as pipers,” is a proverbial, but a low, expression in our language.

PSALM LXXXVIII.

[A] Ver. 5. “Cast out among the dead.”

“Cut off,” says Bishop Lowth, “from all intercourse with the living,” referring to 2 Kings xv. 5.; where *בית הפשיח* signifies the house of the leprous king’s retirement. The import of the word here is by no means obvious.

[B] —“like the slain.” *E. T.* *זללים*. Vide Ps. lxxxix. 10. The *זללים*, and the *שכבי קבר*, are different persons. The former, just at the last gasp; the latter, dead and buried. See Psalm lxxxix. 10.

[C] Ver. 7. —“thou hast tumbled over me.” —“thou hast afflicted me with.” *E. T.*

Archbishop Secker observes, that the Syriac reads *העליית*, for *עניתי*. And *עלי*, he says, may be understood here from the beginning of the verse, that the sense may be, “thou hast brought upon me,” which the Greek version also renders.

[D] Ver. 8. “Shut-up-apart.” This I take to be the proper sense of *בלא*. When it denotes “confinement,” it always implies “solitary confinement.”

[E] Ver. 10—12. “Wilt thou,” &c. The Syriac renders all this affirmatively. It should seem that, for *הלמתים*, the copies used by this interpreter had *להמתים*; that he took *אם* for a particle of asseveration (*certè*), as a contraction of *אמן*, or *אמת*, and understood the *ה* prefixed to the verbs *יספר* and *יידע*, as the interrogative *nonne*. See Noldius, in *אם*, sign. 5, and *ה* interrog.

The Psalmist, in these questions, expresses not any doubt, or disbelief, or ignorance, of a future state, but, on the contrary, a firm belief in it. He asks, how it comes to pass, that God's power, which goes so far as to raise the dead, should not exert itself for his deliverance? Or, rather, he expostulates, "Since thou canst do so much, and recall even the dead from the grave, why art thou so slow to hear my cries, and deliver me from my present distress?" The expostulation is of that humble, pious cast, which would be naturally suggested to the sufferer by a firm belief of God's power, and a reliance on his favour to himself.

But, taking the Messiah as the speaker, these verses seem to be a pathetic claim of the Messiah upon the Divine Power for deliverance from the grave. The argument is, that by his continuing in the power of death, the whole scheme of mercy would be defeated.

[F] Ver. 18. — "and mine acquaintance into darkness." *E. T.* Rather, "Keeping away from me mine acquaintance:" and to this effect the Syriac.

PSALM LXXXIX.

[A] Ver. 1. — "the perpetual mercies of Jchovah."

For דַּסְרִי, Bishop Hare and Houbigant would read דַּסְרִיךְ. This appears to have been the reading of the LXX., and it makes the parallelism more complete.

[B] Ver. 2. "Truly I have concluded," &c. — "For I have said," &c. *E. T.*

The LXX., Vulgate, Syriac, and Jerome, have the verb in the second person, which might seem the better reading; but that the interruption of God's speech, by the Psalmist speaking in his own person in the next line, is very strange. Have the two lines of this distich changed places?

Thou didst establish the heavens; like them is thy faithfulness.
Truly thou hast said, &c.

Houbigant proposes another remedy: viz. to begin this verse with כִּי לַעֲלוֹם and to place the words כִּי אִמְרָת at the beginning of verse 3d.

After all, I believe that any change is unnecessary. The word אמרתי, "I have said," is used in the book of Psalms, to express two things; either "a fixed purpose," or "a settled opinion," of the person speaking. The Psalmist, therefore, delivers the whole of this second verse in his own person, and introduces not God speaking till the next verse.

Truly I have concluded that mercy will be built up for ever.
Thou establishedst the heavens; like them is thy faithfulness.

The sentiment of this last line seems to be, that the constancy of the celestial motions is an emblem of God's own immutability.

[C] Ver. 3, 4. These two verses are certainly spoken by God, or are related as something spoken by him. But they come in so improperly where they now stand, that I cannot but think that they are misplaced, and that their true place is between what now stand as the 35th and 36th verses.

[D] Ver. 5. — "the wonders of thy Godhead."

The original noun is singular here, and in Ps. lxxxviii. 12. I think it denotes, generally, "whatever in the Divine Nature is an object of wonder to the intelligent creation," τὸ θαυμαστὸν τῆς θεότητος.

[E] — "thy faithfulness also in the gathering together of the saints."

Dr. Durell would render this clause thus: "Thy saints also thy faithfulness in the congregation." The other I think the better rendering. But it should be observed, that the words בקהל קדשים may be rendered, "*upon* the gathering together of the saints." Upon occasion of that event, the gathering of God's elect into the Church of Christ, foretold in the most ancient prophecies, when those prophecies are seen to take effect, the heavens shall celebrate thy faithfulness. "The heavens" here must be understood of the inhabitants of heaven, "the sons of the Mighty," mentioned in the next verse; not of the external fabric, as in the nineteenth Psalm, where the verbs are different from any used here.

[F] Ver. 8. "O Lord God of hosts, who is a strong Lord," &c. *E. T.* See my Translation, in which I am supported by

the LXX., and the Vulgate, and by Castalio. Jova præpōtens, qui tuâ fide stiparis.

[G] Ver. 10. —“gasping with her wounds.” בחלל.

The word חלל, as it is used here, and in Psalm lxxxviii. 5., signifies, not “a dead carcass,” but “a person left for dead, under his wounds, upon the field of battle; a person so wounded, as to be fallen, and incapable of rising to defend himself, or annoy the enemy.” It answers exactly to the Greek word τραυματίας, by which the LXX. render it. We have no corresponding word in the English language.

[H] Ver. 15. —“acquainted with the sound of the trumpet of Jehovah.”

Compare Numbers xxiii. 21. “Beatus populus, qui te Jova cantare norunt.” Castalio. Perhaps, for תרועה, we should read תרועת, *in regimine*.

[I] Ver. 19. “Then,” *E. T.*; rather, “Once,” ποτέ.

[K] —“to thy holy ones.”

The LXX. and Jerome express the plural חסידים, “to thy saints;” which seems the better reading.

[L] “I have assigned due¹ succours to a Mighty Man;” i. e. I have appointed a mighty One, to afford the succours to which his power is adequate. גבור, “Mighty Man,” is one of the titles of Christ.

[M] Ver. 35. To this 35th verse subjoin the 3d and 4th. Thus far the Psalmist relates what God had said in former times. Then, in the 36th verse, God speaks in his own person, perhaps by a voice from the Sanctuary. In the 38th, the Psalmist expostulates, and the discourse goes on, in his person, without interruption, to the end of the 47th. The 48th is spoken by God replying to the complainer, and reminding him, that he who complains of death, as the Psalmist seems to do in the 47th, complains of the common lot of human nature. In the 49th, the Psalmist replies, that, however unreasonable his complaints might be as a man, he has to plead the terms of a special promise.

[N] Ver. 39. For נארת הברית, read נארתה ברית.

[O] Ver. 50, 51. The present state of these two verses

¹ Literally, “I have proportioned.”

shows that they have suffered great derangement. Read with Houbigant,

זכר אדני כל ריב העמים
אשר שאתי בחיקי
חרפת עבדיך
אשר חרפו אייביך יהוה
אשר חרפו עקבות משיחך :

Or thus,

זכר אדני כל ריב העמים
חרפת עבדיך שאתי בחיקי
אשר חרפו אייביך יהוה
אשר חרפו עקבות משיחך

After all, there is so little authority for these alterations, that it seems safest to take the text as it stands. Perhaps it is not inexplicable.

[P] Ver. 51. — “the recompence of thine anointed one.”
Ὁνειδίσαν τὸ ἀντάλλαγμα τοῦ Χριστοῦ σου. LXX. God’s enemies are represented as deriding the event of all the magnificent promises to David. “See what this chosen one’s recompence at last turns out to be! His descendants fall in battle, and his family is divested of the crown and kingdom.”

PSALM XC.

[A] Ver. 1. — “our home.” — “our dwelling place.” *E. T.*

This image seems to have a particular reference to the unsettled condition of the Israelites before their establishment in the land of promise, and in any other view is, at best, harsh and of difficult exposition. This, therefore, is a strong presumptive argument, that Moses was the author of the poem. “Strangers and pilgrims, as we hitherto have been, in every succeeding generation from the days of Abraham, first sojourners in Canaan, then bondsmen in Egypt, now wanderers in this dreary waste, we nevertheless find the comforts of a home and settlement, in thy miraculous protection.”

[B] Ver. 2. "Thou." — "thou art God." *E. T.*

The LXX. close this sentence with the verb substantive (in the Heb. understood). And they join אל as the prohibitory adverb to the next sentence. Μη ἀποστρέψῃς.

[C] Ver. 3. — "weak race of mortals to the dust."

To the same purpose Mudge. The verb רכא, signifies "to beat to dust or powder."

[D] Ver. 5. "Thou sheddest over them the dew of sleep."

Irrigas eos somno. Bishop Hare. The LXX. render a very different sense, which, however, well suits the place. Τὰ ἐξουδενώματα αὐτῶν ἔτη ἔσσονται. Perhaps ורמת, from the sense which it bears in Ezek. xxiii. 20., may be applied to denote "any thing vile and sordid." For שנה, they might read שנית. But St. Jerome renders the Greek, as if his copies for ἔτη had ἔτη, which, however, must have been a false reading, which might take its rise from an emendation of the Greek text, to make it agree with those Hebrew copies which gave שנה. However, the received text needs no correction, and its true sense is given in Bishop Hare's translation. The Psalmist here speaks of death and slumber, in which the bodies of the saints are recruited and invigorated for the future life. And who shall say, that some great change in the finer parts, the stamina of the human frame, is not gradually going on in the interval between death and the resurrection, to which change the dissolution of the grosser parts, by putrefaction, may be a preparatory step?

[E] — "the springing grass."

The transition, from the mention of the future life to the frailty of the present, is very beautiful and natural. Grass, the natural image of youth and vigour, is equally the natural image of quick decay. The Psalmist, therefore, hath no sooner mentioned "the springing grass," as the image of the vigour of the future life, then he recollects how exactly we resemble the grass in the frailty of our present condition. "Alas!" he says, in the next verse, "the grass in the morning flourisheth, and is in a growing state; in the evening it is cut down," &c.

[F] Ver. 10. — "in great strength."

For ורבתם Houbigant reads ורבתם. "Yet their excess,"

i. e. the exceeding number of their years. This seems to have been the reading of the LXX., Jerome, and all the ancients. See my translation.

[G] —“the mower,” i. e. death. The Psalmist dwells on the image of grass. The verb נו is “to pluck, shear, mow, sever, cut.”

[H] Ver. 11, 12. “So is thy wrath. So teach us.” *E. T.*

In the original we have only one בן, which answers to the second *So*, which is the least wanted of the two. Bishop Hare removes this בן back to the 11th verse.

וכיראתך בן עברתך :
למנוח ימינו הודע

The LXX. join למנוח to the 11th verse, and for בן ימינו, they read ימינך בן. With this alteration, Bishop Hare's transposition of בן seems unnecessary. See my Translation.

Ver. 11. “Who understandeth the power,” &c. Notwithstanding this universal fear of death, who considers, what is the only thing to be truly dreaded, the power of thy wrath?

[I] —“thine anger in proportion to thy fear.”

Who considers that thy resentment of the impieties of men must be in proportion to the fear and homage which is due to thee?

[K] Ver. 13. “The returning, O Jehovah, when will it be,” &c.

In the interpretation of this verse I follow Dr. Durell. “The returning” is the returning mentioned in the 3d verse, namely, the resurrection.

[L] Ver. 17. —“the work we take in hand, do thou direct.”

The Vat. copy of the LXX. had not this repetition. “The Syriac seems to have had a different reading both of this and the preceding clause. But the passage, as it stands, is good sense, and connects well with the general subject of the Psalm.

PSALM XCII.

Thanksgiving of the Church, or perhaps of Messiah in his own person, for the final extirpation of iniquity and idolatry.

Ver. 6. —“understand this.” Namely, this which follows. See Mudge.

Ver. 10. —“anointed with fresh oil.” The verb, in the Hebrew, expresses much more than a superficial unction, viz. “a penetration of the whole substance of the man’s person by the oil.” See Parkhurst’s Lexieon, under לבש. —“fresh oil;” rather, “invigorating oil.”

Ver. 12. “The righteous;” rather, “the Just One.”

PSALM XCIII.

[A] Ver. 1. “Jehovah is gorgeously arrayed.”

The construction of the original is doubtful, though the sense be obvious. The text may be expounded in either of these two ways; יהוה (Jehovah) לבש (hath put on) גאון לבש (majesty of dress); or, גאון לבש (majesty of dress) [is] לבש (the dress) יהוה (of Jehovah.)

PSALM XCIV.

[A] Ver. 10. “He that teacheth man knowledge.”

I agree with Mudge, that the particle מלמד connects with יהוה in the next line.

[B] Ver. 11. —“the devices of man.” Did not St. Paul for אדם read ערם, or rather ערום? See 1 Cor. iii. 20.

[C] Ver. 16. —“set himself on my side.” יתיצב לי.

The verb התיצב, I take to be a military term; literally, “to take one’s place in battalion.”

[D] Ver. 19. “Thy comforts cheered my soul.”

The original word ישעשע signifies, “to cause to leap or

dance for joy ;” but the English language will not bear an application of this image to the soul ; though we say “ to make the *heart* leap for joy.”

[E] Ver. 20. —“ under the pretence of law.” — Sub specie legis. Kennicott.

PSALM XCV.

[A] The Psalm consists of three stanzas : I. ver. 1, 2, 3, 4, 5. II. ver. 6, 7. III. ver. 8, 9, 10, 11. In the last stanza, Jehovah is the speaker.

[B] Ver. 1. “ Let us raise the loud peal of melody.”

The verb דרר signifies “ to make a loud sound of any sort,” either with the voice or with instruments. In the Psalms, it generally refers to the mingled din of voices and various instruments, in the Temple service. This wide sense of the word cannot be expressed otherwise in the English language than by a periphrasis.

[C] Ver. 2. —“ the measured lay.”

ומרת, I take to be “ songs, in measured verse, adjusted to the bars of a chaunt.”

[D] Ver. 4. This and the following verse are expositive of the greatness of the Godship of Jehovah, generally mentioned in the last verse. “ The God, in whose hand.” Thus, I have endeavoured to preserve the full force of the Hebrew phrase, אשר בידו.

PSALM XCVII.

[A] Ver. 1. —“ the various settlements of man.”

I cannot more exactly render the force of the Hebrew אים, than by this periphrasis. The English language hath no single word to convey the same idea ; and the word “ isles ” or “ islands ” hath hardly any relation to it.

PSALM XCVIII.

[A] Ver. 5. —“the sound of the zimrah.” זמרה here, as in Psalm lxxxi. 2., is certainly the name of some musical instrument. But what the particular instrument might be, which went by that name, is quite uncertain. I, therefore, retain the Hebrew word.

[B] Ver. 8. —“to give signs of joy.”

The verb רנן expresses “the vibratory motion, either of a dancer’s feet, or of a singer’s lip.” Therefore, when applied figuratively to an inanimate thing that can neither dance nor sing, it is better to render its general sense, than to confine it to either particular image. Our language has no word which, like the Hebrew, may express dancing or singing indiscriminately.

PSALM XCIX.

[A] Five stanzas. I. ver. 1, 2. II. ver. 3, 4. III. ver. 5, 6, 7. IV. ver. 8. V. ver. 9.

[B] Ver. 3, 4. —“for it is holy.” “The king’s strength.” *E. T.*

I cannot but think, with Houbigant, that יעו, which is placed at the beginning of the 4th verse, should be the last word of the 3d.

[C] Ver. 8. —“(a God) avenger of their wrongs.” — “though thou tookest vengeance,” &c. *E. T.*

Houbigant takes נקם for the participle of the verb נקה, with the plural suffix. Perhaps the true reading may be נקיהם. But, upon further consideration, I think the text sincere as it stands; and I take נקם to be the participle Benoni of the verb נקם. עלילותם, “their wrongs,” I take to be the wrongs or insults which they suffered. As when Korah and his associates rebelled against Moses and Aaron; and when Miriam, and even Aaron himself, reviled Moses. See examples of this passive signification of the affixed pronouns, produced by Masclef, cap. xxv. n. 3.

PSALM C.

[A] Ver. 3. —“and not we ourselves.” For לָא, I read לו, upon the authority of St. Jerome.

PSALM CII.

[A] Ver. 7. —“upon the house top.”

“Solaque culminibus ferali carmine bubo visa queri.”

[B] Ver. 8. —“and the profligate,” &c. Bishop Hare restores the conjunction ו, before מְדוּלִּיל, upon the authority of the LXX.

[C] —“make me their standard of execration.”

Houbigant rightly observes, that the verb נִשְׁבַּע, governing its object by the prefix ב, signifies to swear *by*, not to swear *against*. For נִשְׁבַּע, therefore, he would substitute another word; which, however, bears not the sense he would impose upon it. Archbishop Secker attempts to explain the text as it stands, but, in my judgment, unsuccessfully, unless נִשְׁבַּע may signify “to execrate one’s self, or another.” I find no example of this use of the verb. But the use of the noun, in Num. v. 21. and Isa. lxv. 15. may seem, in some degree, to countenance the Archbishop’s interpretation. The other passages, to which he refers, are little to the purpose.

[D] Ver. 16, 17. —“shall build—shall appear—will regard—and not despise.” *E. T.*

These futures, in the original, are all present; “buildeth—appeareth—regardeth—and despiseth not.” The Psalmist, in his confidence of the event, speaks of it as doing.

[E] Ver. 19. “For he hath looked down,” &c. *E. T.*

This passage would be much improved in elegance, if the pronoun, suffixed to קָרַשׁ, might be carried back to the preceding word, as in the Translation. Thus, קָרַשׁ, in the first line, would be parallel to יָדִידָה in the second, and מְרוֹם in the first, to שָׁמַיִם in the second.

PSALM CIV.

A Hymn for the Sabbath-day.

[A] It is a singular circumstance in the composition of this Psalm, that each of the parts of the First Semichorus, after the first, begins with a participle. And these participles are accusatives, agreeing with יהוה, the object of the verb ברכי, at the beginning of the whole Psalm. “Bless the Jehovah—putting on—extending—laying—constituting—travelling—making—setting—sending—watering—making—making.” Thus, this transitive verb, in the opening of the Psalm, extending its government through the successive parts of the same semichorus, except the last, unites them all in one long period. As this singular artifice of composition seems to be the characteristic of a particular species of ode in this Psalm, I have scrupulously conformed to it, in my Translation, at the expense of the elegance of my English style.

[B] Ver. 13. —“of thy works.” *E. T.* Read with Houbigant מעשיו; and see my Translation.

[C] Ver. 15. —“and to brighten the countenance with oil.”

For להצהיל, Bishop Hare would read להצהיר, and שמן for משמן. Archbishop Secker observes, that the former emendation seems to have the support of the Chaldee and Symmachus, and he thinks the latter likely to be right. To me it seems that the lines of this and the preceding verse have been intermixed; and I would arrange the whole thus:

14 מצמיח חציר לבהמה
ועשב לעבדך האדם
להוציא לחם מן הארץ
ולחם לבב אנוש יסעד

15 ויין ישמח לבב אנוש
להצהיל פנים משמן:

See my Translation.

This is the use of the herb or green plant for man, to produce corn for bread, grapes for wine, and olives for oil.

[D] Ver. 33. —“through the whole of my existence.” בעודי, “for my perpetuity.” See the word used in the same sense, Psalm cxxxix. 18.

[E] Ver. 34. “Let my meditation be pleasing unto him.” For עלי, I read with LXX., Vulgate, and Jerome, אלי.

PSALM CV.

A Hymn for the Festival of the Passover.

Ver. 4. —“and his strength;” rather, “and be strong.”

Ver. 18. —“he was laid in iron.” Bishop Lowth thinks that the right construction is this: “Intravit in ferrum anima ejus, vel corpus ejus;” i. e. his body was put in irons. See Merrick’s Annotations.

Ver. 19. “Until the time,” &c.; rather, “Until the time that his word came to pass; The oracle of Jehovah was the trial of him.” “The first clause,” says Dr. Kennicott, “refers to the completion of his interpretation of the dreams of the chief butler and baker; the second, to the interpretation of Pharaoh’s dreams, called the Oracle of Jehovah, because sent by him to Pharaoh.” Kennicott’s Posthumous Remarks.

Ver. 22. “To bind his princes.” For לאסר, the LXX., Vulgate, and Jerome, certainly had ליסר, “to tutor;” or they took אסר in the sense of יסר, as they took it in Hosca, chap. x. 10.

Ver. 27. “They showed his signs among them.” Archbishop Secker conjectured, that במדבר might be a corruption for במצרים. He refers to Psalm lxxviii. 43. See Merrick’s Annotations.

Ver. 28. —“and they rebelled not against his words;” rather, “and his words were not changed,” i. e. what he commanded took effect. Houbigant.

But Archbishop Secker observes, that the root מור or מיר never signifies “to be ineffectual,” and is no where found in the conjugation in which Houbigant’s interpretation supposes it to be used here. Bishop Lowth thinks that דושכים

(if there be any such word) or שמים understood, is the subject of the verb מרו. Mr. Merriek observes, that, by an idiom of the oriental languages, the sense of a passive verb is often expressed in Hebrew by a verb active, in the third person plural, without any proper nominative, and having for its object what should be the subject of the passive verb. He refers to Job xix. 26.; where אחר ערי נקפו, "after they shall have perforated my skin," is equivalent to this, "after my skin shall have been perforated;" and to Luke xii. 20., ταύτην τὴν νύκτα τὴν ψυχὴν σου ἀπαποσώσω ἀπὸ σου. He refers, too, to Job iv. 19.; where, however, I find no clear instance of the idiom in question. For, in that place, the verb may be active, and the pronoun אשר understood. He produces a clearer instance of this idiom in a Persian writer. And he concludes, that this passage may be best translated, "and his words were not disobeyed." I am inclined, indeed, to think that Mr. Merriek has found the true solution of the difficulty.

Ver. 31. — "divers sorts of flies and lice." ערב כנים, "a swarm of musquitos."

"Some winged insects, gnats, or musquitos." "So the LXX. render it σκνίπες or σκνίφες; and we can hardly suppose but that these translators, who dwelt in Egypt, knew, in general, what was intended by the Hebrew name; especially as this interpretation is confirmed by *Philo* himself, also an Alexandrian Jew, and by *Origen*, a Christian father, who likewise lived at *Alexandria*. Both *Philo* and *Origen* represent them as being very small, but very troublesome. The latter describes them as winged insects, but so small as to escape any but the acutest sight; and says, that when settled on the body, they wound it with a most sharp or painful piercer. So these insects seem to have had their Hebrew name from their firm settling or fixing on the bodies of men or animals. And in this view כנים may include several species of noisome insects." Parkhurst's Lexicon, under כן, VII.

PSALM CVI.

A Penitential Hymn, composed after the captivity of the ten tribes.

Ver. 3. —“ that keep judgment, and he that doeth —” Read with the Syriac *משפטי* and with all the versions *עשי*. “Blessed are they that keep his judgments, and do righteousness at all seasons.”

Ver. 7. —“ at the sea, even at the Red Sea.” For *עלים* Houbigant would read *אלהים*, —“but provoked God at the Red Sea.” The alteration is unnecessary.

Ver. 15. —“leanness.” *רוון* I take here for *רואון*, “loathing.” See Numbers xi. 20.

Ver. 19. —“the molten image;” more properly, —“the overlaid image,” or more literally still, —“the metalline shell.”

Ver. 27. “To overthrow their seed.” Nothing was said about overthrowing the seed, at the time when the adults, which came out of Egypt, were sentenced to perish in the wilderness. On the contrary, it was promised that their little ones, i. e. those who were under the age of twenty years at the time of the general muster, should be settled in the land of Canaan. See Numbers xiv. Mudge endeavours to reconcile the Psalm with the history, by taking the verb *הפיל*, in the sense of “overthrowing,” in the 26th verse, and in that of “assigning a lot or portion” in the 27th. But it is so very improbable that the same verb should be used in such different senses in the very same sentence, that I would rather change the second *הפיל* into *הנחיל*, if the remedy were sufficient. But it is added, —“and to scatter them through the lands.” To scatter whom? Nothing was said, at the time alluded to, about scattering the seed, which should be settled in Canaan, in some future period, through the lands. Mudge would get over this difficulty by the pronoun *נ* suffixed to *ליריות*, *themselves*, as if it rehearsed the adult race, exclusive of their seed. But this adult race were scattered through no lands. Their sentence was to perish in the wilderness; that is, they were to die in that one country, which rendered a scattering of them

through many countries impossible. "A scattering," in the Scriptural sense of the word, implies the existence of the people in a state of dispersion: and "a scattering through the lands or countries," describes a wide dispersion through all the different countries of the world. Upon the whole, I cannot explain this 27th verse to my own satisfaction.

Ver. 29. — "their inventions;" rather, — "their frolics."

Ver. 35. "But were mingled among;" rather, "But formed alliances with."

Ver. 39. — "and went a whoring with their own inventions;" rather, — "and play the wanton in their perverse habits."

PSALM CVII.

A Thanksgiving for the final Restoration from the Dispersion.

[A] This Psalm consists of five principal parts; and each part seems composed of an air for a single voice, an antiphony for the semichoruses, and a full chorus.

Part I. Air, verses 1, 2, 3, 4, 5. Antiphony. — First Semichorus, verse 6. — Second Semichorus, verse 7. — Full Chorus, verses 8, 9.

Part II. Air, verses 10, 11, 12. Antiphony. — First Semichorus, verse 13. — Second Semichorus, verse 14. — Full Chorus, verses 15, 16.

Part III. Air, verses 17, 18. Antiphony. — First Semichorus, verse 19. — Second Semichorus, verse 20. — Full Chorus, verses 21, 22.

Part IV. Air, verses 23, 24, 25, 26, 27. Antiphony. — First Semichorus, verse 28. — Second Semichorus, verses 29, 30. — Full Chorus, verses 31, 32.

Part V. Air, verses 33, 34, 35, 36, 37, 38, 39, 40. Antiphony. — First Semichorus, verse 41. — Second Semichorus, verse 42. — Full Chorus, verse 43.

[B] Ver. 3. — "from the south," וּמִמִּזְמוֹת. Read, with Bishop Hare and Dr. Kennicott, מִמִּזְמוֹת.

[C] Ver. 17. "Fools because of their transgression." *E. T.*

Bishop Hare observes, that מִדֶּרֶךְ פֶּשַׁע is a phrase which occurs no where else. For פֶּשַׁע, he would read פֶּשַׁע. Hou-

bigant would change אֱלִים into אֱלִים; which Dr. Kennicott, in his Remarks, approves. But it should seem that when he made his translation of this Psalm he had adopted some other reading, suggested to him by the version of the LXX. In my judgment, Bishop Hare's is the better emendation. But the true reading, I am persuaded, would be פִּשְׁעֵם, which would make the form of the sentence exactly the same as at the beginning of the former part. "They are foolish, they wilfully deviate from the way."

[D] Ver. 29. "He maketh—waves thereof." *E. T.*

For קָם, Archbishop Secker would read יָשָׁם. For גִּלְיָהִים, read with the Syriac, Bishop Hare, and Houbigant, גִּלְיָהִים, "the waves of the sea."

PSALM CVIII.

This Psalm is made up of five verses of the lvii. (7—11.), and eight of the lx. (5—12.)

PSALM CIX.

[A] Ver. 10. —"let them be driven out." —"let them seek also." *E. T.*

For יִדְרְשׁוּ, the LXX. had יִגְרְשׁוּ; "let them be driven out." This reading Houbigant and Archbishop Secker approve. The image is vagabonds seeking a miserable shelter among the ruins of decayed or demolished buildings, and not suffered to remain even in such places undisturbed.

[B] Ver. 13. —"in a single generation," &c. For אֶחָד, the LXX. had אֶחָד, which Houbigant would restore; "—in a single generation." Again, for שֵׁמָם, *their name*, the LXX. had שְׁמוֹ, *his name*, which is certainly the better reading.

Ver. 17. —"loved cursing." —"as he delighted not in blessing." See my Translation.

[C] Ver. 18. —"a garment-fitted-to-him." This I take to be the precise sense of מְדוּ.

[D] Ver. 21. —"do thou for me." *E. T.* עֲשֵׂה אֵתִי; Transige meum negotium propter nomen tuum.

Bishop Lowth doubts whether the Hebrew words will bear this sense; and he thinks Houbigant's conjecture, שְׁעָרָאֵלִי, ingenious. But I abide by the common reading, and the sense given to it.

PSALM CX.

Messiah's Exaltation.

[A] This Psalm is expounded of the Messiah in the Targum, by Moses Hadarsan, and Saadiah Gaon; by Isaac Ben Aramah, in Midrasch Tehillim, and in the Gamara. Huet. Dem. Ev. prop. vii.

[B] Ver. 3. "The people shall be willing," &c. *E. T.* See my Translation.

The "offerings of free will" denote the spiritual worship of the Gospel, that perfect law of liberty, as distinguished from the slavish burdensome impositions of the Mosaic institutions. Archbishop Seeker thought that עֲמֹךְ נְדָבוֹת may be an elliptical expression for עֲמֹךְ עִם נְדָבוֹת, taking עִם, both expressed and understood for the noun, not for the preposition. Dr. Kennicott would insert the עִם, which Archbishop Seeker conceives to be understood. The expression, "beauties of holiness," if our modern text gives the true reading, is to be joined with "offerings of free will," as another phrase for the same thing, intimating that that spiritual devotion, which the Gospel requires, is alone worthy of God, and is the perfection of worship. But if the reading of the LXX. be adopted, as it is represented in the Alexandrine MS., which seems to have been בְּהַרְרֵי קְדוֹשִׁים, "the splendours of thy saints," it is either a periphrasis for the saints and angels in heaven, who are thus described as joined with Christians upon earth in the offerings of free will; or the clause, "in the splendours of thy saints," is a farther description of the time for those free-will offerings intended, in the preceding clause, by "the day of thy power." That is, the times succeeding our Lord's exaltation, when the Christian religion acquired general esteem and credit; when our Lord's power was manifested and acknowledged, and his saints, as they were honoured in the world, in some sort glorified.

In the 96th Psalm, the exhortation to the nations of the

earth to worship Jehovah, "in the beauty of holiness," is connected with that of bringing a meat-offering, or, as it should rather be called, a bread-offering, which is an argument that the expression rather denotes a mode of worship than the time or place; and that the mode of worship, intended under this denomination in the 96th Psalm, was to be one of which animal sacrifices were to make no part. The expressions in that place and in this, as the text now stands, differ only in the gender of the noun *הדר*, which is masculine here, and feminine in the other place. In the 96th Psalm, the ancient versions give no indication of any varieties in the reading. Again, that "the beauties of holiness" is not a periphrasis for the beautiful courts of the sanctuary, is evident from the use of the expression in the 96th Psalm, which was composed before the Temple and its beautiful courts were in being; when the ark was deposited in its temporary mansion, the tent which David had pitched for it. It is very remarkable that, in the 8th verse of this 96th Psalm, where the courts of the temple are mentioned in that later edition of this divine song, which we have in the book of Psalms, "Come into his courts;" the expression in the first edition, preserved in the 16th chapter of the first book of Chronicles, is more general, without any allusion to the temple; "Come before him." And yet the precept of worshipping "in the beauties of holiness" occurs, in the first edition, in the very same terms as in the second, which clearly proves that these beauties of holiness have no necessary reference to the visible beauties of the temple.

Another thing appears very remarkable upon the comparison of the two editions of this 96th Psalm; that although, in the second edition, expressions were altered to adapt the style of the composition to the temple service, yet the precept to the nations of the world in general, to bring a bread-offering, was allowed to stand. Now, the circumstance that gave occasion to the mention of a bread-offering exclusively, in the first composition of the Psalm, was this; that the worship, to which the nations were exhorted, consisted in rites to be performed before the ark, in the tent which David had pitched for it in Jerusalem, where nothing but bread-offerings could be offered, while the altar of burnt-offerings stood in another place: to

which other place we accordingly find that the worshippers resorted, for the purpose of sacrificing animals, before the temple was built. See 1 Kings iii. 1—4. and 2 Chron. i. 3—6. But that this precept of bringing a mincha specifically, should be suffered to remain in the second edition of the Psalm, adjusted, as hath been observed, to the temple service, of which the sacrifice of animals made a stated part, evidently shows that whatever might be the sentiments of the composer of this Psalm, the Divine Spirit looked forward to the institution of that universal worship, in which the only offering should be a mincha, commemorative of the one efficacious bloody sacrifice offered once for all. And this is a further argument, that “the beauties of holiness,” intended by the Divine Spirit, are to be looked for in that improved universal worship. At the same time, from the use of this phrase in 2 Chron. xx. 21. it appears, that its literal and immediate reference is to the visible pomp of the temple service. For in that passage the words *וּמְהַלְלִים לְהַדְרֵת קֹדֶשׁ* should be rendered, “and performers according to the pomp of holiness.” *מְהַלְלִים*, literally, “glorifiers,” i. e. persons who took part in the performance of hymns glorifying God. Instrumental performers are principally intended, the vocal performers having been mentioned before by another name, *בְּשִׁירִים*. These vocal and instrumental performers were to perform, according to the pomp of holiness, i. e. with all the state of the temple service. They were to perform the same hymns, to the same tunes, with the accompaniment of the same instruments in the same parts, and dressed in the same habiliments as were used in the sanctuary. This is certainly the literal import of the expression. But in this passage, and in Psalms xvi. and xxix., it has undoubtedly a further reference to that pure and perfect worship, of which the worship of the temple was but a type and shadow.

The last line of this third verse describes the numbers of those who should be begotten, through Christ, to the hope of immortality. See Bishop Lowth's Prelections. It was so understood by Queen Elizabeth's translators, who render the whole verse in these words: “The people shall come willingly at the time of assembling thine armie in holy beautie: the youth of thy womb shall be as the morning dew.” Among the earliest Greek writers, “dew” seems to have been a

figurative expression for "the young of any animal." Thus *δρῶσος* is used by Æschylus for "an unfledged bird." Agamemn. 145. And *ἔρση*, by Homer, for "a young lamb or kid." *Od.* *ι.* 222.

[C] Ver. 4. — "Order of Melchizedek." See Parkhurst's Lexicon, under *רבר*, v. where the phrase is well explained.

[D] Ver. 5. "The Lord, at thy right hand."

In the first verse, "the Lord" is distinguished from Jehovah, and placed at his right hand. It is difficult to believe that at so small a distance in the same Psalm, both the titles and the situations should be interchanged, viz. Jehovah called the Lord, and placed at the Lord's right hand. I am, therefore, much inclined to indulge in a conjecture, which Dr. Kennicott, too, seems to have entertained, that the word *יהוה*, or *אלהים*, hath been lost out of the text after the word *מיין*, and should be restored.

[E] Ver. 6. "He shall fill the places," &c. *E. T.*

Dr. Kennicott would read, with Bishop Hare, *מלא גאיות*. St. Jerome's version gives some little countenance to this emendation, which, however, I take to be unnecessary. *מלא גאיות*, is "omnia complens cæde;" "filling all with dead bodies," as Queen Elizabeth's translators render it.

[F] — "the heads over many countries." *E. T.*

All the ancient interpreters, except St. Jerome, seem to have had *רבים* in the plural. See the Translation.

[G] The composition of this Psalm is admirable in the extatic style. The Psalmist begins gravely, relating in the first verse an oracular promise of Jehovah to his Lord. Then, in the 2d, 3d, and 4th verses, he addresses his discourse to his Lord upon the subject of that promise. In the 5th verse, having before his imagination the scene of his Lord's achievements in his state of exaltation, his admiration breaks out in words addressed to Jehovah. The 7th and 8th, I am much inclined to consider as the reply of an oracular voice to the astonished Prophet.

PSALM CXI.

Alphabetical.

A Hymn of Praise, perhaps for the Feast of Pentecost.

PSALM CXII.

Alphabetical.

The blessedness of the righteous, and final perdition of the ungodly.

Ver. 4. "Unto the upright," &c. An allusion to what happened in Egypt, when the Israelites had light in all their dwellings, while the land was wrapt in darkness.

There ariseth light in the darkness unto upright men,
To the gracious, the compassionate, and the just one.

The adjectives, which form the second line, seem expositive of the plural, *upright men*, in the first. Bishop Hare expunges the conjunction ו prefixed to צדיק, which makes the last line a sentence in itself.

The Just One is *gracious* and *compassionate*.

The LXX. had the conjunction prefixed to צדיק, but that word was followed in their copies by יהוה אלירי, or perhaps יהוה אלהינו, according to the Alexandrine text of the Greek version. But neither the Vulgate, nor Jerome's LXX., nor Jerome's *Hebraica Veritas*, acknowledge this addition.

Ver. 5. "A good man," &c. Rather,

Happy is the man who is gracious, and lendeth :
He shall support his matters in judgment.

See Archbishop Secker, and Mudge.

PSALM CXIII.

A Thanksgiving, perhaps of the returned Captives.

Ver. 5, 6. — "who dwelleth on high ; who humbleth himself," &c. Rather,

Who dwelleth high,
Who looketh low,
In heaven and in earth.

i. e. who dwelleth high in heaven, and looketh low upon earth.
See Bishop Lowth's *Prelections*.

PSALM CXIV.

A Hymn for the Feast of the Passover.

Ver. 1. —“a people of strange language.” Rather, “a tyrannical people.” See Parkhurst's *Lexicon*, under לעו.

Ver. 2. “Judah was”—. Houbigant would change the feminine דוידה, into the masculine דוידה. Le Clerc proposed the same emendation. But Bishop Hare deems it unnecessary, “Judah” being put collectively for the Jewish nation.

Ver. 8. —“turned the rock.” For אגם, read, with Bishop Hare and Houbigant, לאגם; and for למעניו, read, with the LXX., Vulgate, and Kennicott, למעני.

N.B. The LXX., Vulgate, and Syriac, put the 114th and 115th Psalms into one.

PSALM CXVI.

This Psalm might be composed upon Hezekiah's miraculous recovery.

Ver. 1. “I love the Lord.” Rather, “I am well pleased that Jehovah.” Houbigant, Archbishop Secker, and Bishop Lowth.

—“my voice and my supplications.” Bishop Hare and Houbigant would expunge the ם in קולי; in which, perhaps, they are too hasty. Instances of singular nouns, taking a paragogie *in regimine*, or before the suffixes, abound in the Psalms, as Archbishop Secker hath observed. The ם therefore may stand; but it must be merely paragogie; and the true rendering is, —“the voice of my supplications.” And so the LXX.; Τῆς φωνῆς τῆς δεήσεώς μου.

Ver. 2. —“as long as I live.” רבימי אקרא For רבימי,

Archbishop Secker, upon the authority of the Syriae, would read ביום. But I would retain the common reading.

Ver. 3. —“compassed me.” The original word, אָפַף expresses “the repetition” of the encircling of the toils. They surrounded him again and again.

Ver. 6. —“the simple ;” rather, “the deluded.” —“helped me ;” rather, “wrought my deliverance.”

Ver. 8. —“thou hast delivered.” The LXX. give the verb in the third person.

Ver. 9. “I will walk ;” rather, “I shall walk ;” i. e. go on ; continue. What the Psalmist professes is a hope of immortality.

Ver. 10. “I believed, therefore have I spoken ;” i. e. I firmly believe what I say, therefore I make no scruple of saying it. This should be connected with the preceding verse, and the full stop should be placed at “spoken.”

Ver. 11. “I said, in my haste, all men are liars.” Rather,

In an ecstasy of despair, I said, the whole race of man is a delusion.

—“a delusion ;” *a lie, a cheat, a thing of nothing, made to no purpose.* So Mudge understands this latter part. He judiciously observes, that the prefixed ה necessarily determines the phrase, כל האדם, to the collective sense of the whole race. *Every man, or all men,* should be כל אדם, without ה.

Ver. 13. “I will take the cup of salvation ;” rather, “I will accept the cup of deliverance.”

Ver. 16. —“the son of thine handmaid ;” i. e. thy property, like the offspring of a female slave. Vid. Ps. lxxxvi. 16.

N. B. The LXX. and Vulgate divide this 116th Psalm into two ; the 114th and 115th, according to their division ; of which, the 115th begins with what we reckon the 10th verse of the 116th.

PSALMS CXVII. CXVIII.

[A] These two are in truth but one Psalm, of which the 117th is nothing more than the exordium.

[B] The whole poem is a triumphant proceSSIONAL song. The scene passes at the front gate of the temple. A Con-

queror, with his train, appears before it, and demands admittance, to return thanks for his deliverance and final success, in an expedition of great difficulty and danger. The Conqueror and his train sing the 117th Psalm, and the first four verses of the 118th, as they advance to the gate of the temple, in this manner.—Psalm cxvii. Chorus of the whole procession. Psalm cxviii. 1. A single voice.—Ver. 2. Another single voice.—3. A third single voice.—4. Chorus of the whole procession.—Arrived at the temple gate, the Conqueror alone sings the 5th, 6th, and 7th verses.—The 8th and 9th are sung by his train in chorus.—The Conqueror again alone sings the 10th, 11th, 12th, 13th, and 14th verses.—His train, in chorus, the 15th and 16th.—The Conqueror alone, the 17th, 18th, and 19th.—The 20th is sung by the Priests and Levites within, while they throw the gates open.—The 21st, by the Conqueror alone.—The 22d, 23d, and 24th, by the Priests and Levites within, in chorus.—The 25th, by the Conqueror alone, within the gates.—The 26th, by the Priests and Levites, in chorus.—The 27th, by the Conqueror's train, in chorus.—The 28th, by the Conqueror alone.—The 29th, by the united chorus of the Priests and Levites and the Conqueror's train, all within the gates.

Now, the Jewish temple was a type of heaven. The gate of the temple, therefore, is the gate of heaven; the Priests within represent the angelic host, attending round the throne of God in heaven; the Conqueror is Messiah; and his Train, the redeemed.

[C] Psalm cxvii. Ver. 1. "Tribes" (of men); literally, *raees*. רַעִים is a name for "a nation or people, as the increased offspring of a common stock;" and more properly "the descendants of the same mother."

[D] Psalm cxviii. Ver. 2, 3, 4. "Let Israel now— Let the house of Aaron now— Let them now—" *E. T.*

The word *now*, in our language, is a particle of entreaty, and is therefore used by our Translators to express the supplicatory particle of the Hebrew language, נָּא. But though *now*, in our language, is indeed a particle of entreaty, it is only when the verb is in the imperative mood, and in the second person; as, "Do, now, grant me this favour;" or, at least,

in speaking to the person of whom the thing is asked. When **נָא** is joined to a verb in the third person, or when the person who is to grant the petition, or perform the thing advised, is not immediately addressed, it should be rendered by some other word or phrase. “By all means,” or, “of all things,” are equivalent phrases, in respect of the sense, but not sufficiently dignified to suit the style of sacred poetry. *O* is perhaps the best particle in these cases that our language furnishes.

[E] Ver. 10, 11. “I cut them.” — “will I destroy them.” *E. T.*

The LXX., Jerome, and the Vulgate, all give the verb in the aorist preterite. Houbigant, for **אֶמְלֵם**, would read **אֶמְלֵם**, “I will recompense them;” which Bishop Lowth approves. Archbishop Secker suspects the common reading, but he makes objections to Houbigant’s emendation. I see no difficulty in the common reading.

[F] Ver. 13. “I received a strong push.” For **דָּחִיתִי**, I read with LXX., Vulgate, and Jerome, and Kennicott, **הִדְחִיתִי**.

[G] Ver. 27. — “shone forth.” **Ἐπέφανεν ἡμῖν**, LXX. Apparuit nobis, Jerome. Illuxit nobis, Vulgate.

PSALM CXIX.

Ver. 2. — “keep his testimonies.” — “treasure up thy testimonies,” or — “thy doctrines;” for the testimonies [**עֲדוּת**] are the symbolic part of the Mosaic law. See Psalm xix. 7, 8, 9.

Ver. 11. “Thy word.” “Thy oracles.” **Τὰ λόγια σου**. LXX. **אִמְרֹתֶיךָ**.

Ver. 14. — “as much as in.” For **כַּעֲל**, Kennicott, with the Syriac, read **מַעֲל**; — “more than in.” —

Ver. 22. — “kept thy testimonies.” — “treasured up thy doctrines.” See verse 2.

Ver. 29. — “grant me thy law graciously.” Houbigant would read **דִּוִּי**, “show me,” from the root **דוּה**.

Ver. 37, 40. — “quicken thou me in thy way, — quicken me in thy righteousness.” For **דִּוִּי**, “quicken me.” Houbigant would read in both places **נְדוּי**, “lead me.” But the alteration is unnecessary.

Ver. 38. —“ thy word.” Τὸ λόγιόν σου. LXX. See verse 11.

—“ who is devoted to thy fear.” For אשר, Houbigant and Kennicott would read ויאשר, “ and I will walk (ליראתך) in thy fear.”

Ver. 41. —“ thy word.” Τὸν λόγον σου. LXX. See verses 38. and 11.

Ver. 50. —“ thy word.” Τὸ λόγιόν σου. LXX. See verses 41. 38. 11.

Ver. 56. “ This I had.” Kennicott would read, with the Syriac and Bishop Hare, ואת דיתה לי נחמה, “ This was my comfort.”

Ver. 58. —“ according to thy word.” Λόγιόν σου. LXX. See verses 50. 41. 38. 11.

Ver. 61. “ The bands of the wicked have robbed me.” For ערני, Houbigant would read, ענודני, “ The cords of the wicked have bound me.”

Ver. 67. —“ thy word.” Τὸ λόγιόν σου. LXX. See verses 58. 41. 38. 11.

Ver. 75. —“ in faithfulness.” Kennicott, with the Chaldee and Vulgate, reads ובאמונה.

Ver. 76. —“ thy word.” Τὸ λόγιόν σου. LXX. See verses 67. 58. 50. 41. 38. 11.

Ver. 78. —“ they dealt perversely with me,” “ they have afflicted me,” or “ oppressed me;” literally, “ they have bowed me down,” or “ bent me.” Root עת.

Ver. 79. —“ those that have known.” Our Translators have here properly followed the Keri.

Ver. 82. —“ thy word.” Τὸ λόγιόν σου. LXX. See verses 76. 67. 58. 50. 41. 38. 11.

Ver. 85. “ The proud have digged pits for me.” Houbigant explains the word כרו by the Arabic כרر, *repetivit*. “ The proud pester me with vain subtleties.” שיחות. “ Vain subtle reasonings, such as unbelievers have ever delighted in.” To the same effect, the LXX. Διηγήσαντό μοι παράνομοι ἄδολεσχίας; and the Vulgate, “ Narraverunt mihi iniqui fabulationes.”

Ver. 91. “ They continue this day;” rather, “ the day continueth.” For עמרו, read with the LXX. and Houbigant, עמרו. Τῇ διατάξει σου διαμένει ἡμέρα. “ By thy constitution

the day continueth." "The day," i. e. the regular succession of time, the vicissitudes of day and night.

Ver. 98. "Thou, through thy commandments, hast made me wiser than mine enemies;" rather, "Thou hast given me understanding, in thy commandments, above mine enemies." As, in the two next verses, the Psalmist compares himself with teachers and elders, I have sometimes thought that the comparison here should be with "fathers." But the change of מאיבי into מאבותי is too considerable to be made, without absolute necessity, upon mere conjecture.

Ver. 103. — "thy words." Τὰ λόγιά σου. LXX. See verses 82. 76. 67. 58. 50. 41. 38. 11.

Ver. 113. — "vain thoughts." Παρὰ νόμους, LXX. Iniquos, Vulgate. Tumultuosos, Jerome. St. Jerome's seems the true interpretation of the word. See Parkhurst's Lexicon, under סערך.

Ver. 116. — "thy word." Τὸ λόγιόν σου. LXX. See verses 103. 82. 76. 67. 58. 50. 41. 38. 11.

Ver. 118. — "for their deceit is falsehood." Houbigant would refer the word תרמיתם to the root רום, and render it "their exaltation;" their exaltation hath proved an illusion. Or rather, he says, he would change the word into רוממתם, an acknowledged derivative of רום. But I see no necessity for any change, or any reference to רום. The true sense of the passage is, "for their cunning hath been fallacious," that is, it hath deceived themselves and brought on their ruin. And to this effect, Bishop Hare.

Ver. 119. "Thou puttest away." For השבת, Kennicott, with Bishop Hare and Houbigant, would read חשבנה, "Thou esteemest." The LXX. had השבתי, "I esteem."

Ver. 120. — "trembleth." The Hebrew word סמר expresses that state of the skin, which is vulgarly called *goose-flesh*. "Horripilavit caro mea." Jerome. The same thing cannot be poetically expressed in our language without periphrasis. "A thrilling horror curdles my skin." Note, that בשר here signifies "the skin." See Psalm cii. 5.

Ver. 123. — "the word." Τὸ λόγιον. LXX. See verses 116. 103. 82. 76. 67. 58. 50. 41. 38. 11.

Ver. 127, 128. "Therefore" — על כן, in the beginning of

these two verses, seems antithetic: —“ they have made void thy law, whereas I ” — or, “ I, on the contrary ” —.

Ver. 128. “ I esteem all thy precepts.” Read with the LXX., Jerome, Houbigant, and Kennicott, לכל פקריך ישרי, “ I have walked straight according to all thy injunctions.”

Ver. 130. “ The entrance ” — פתח, — δῆλωσις. LXX.

Ver. 133. —“ thy word.” Τὸ λόγιόν σου. LXX. See verses 123. 116. 103. 82. 76. 67. 58. 50. 41. 38. 11.

Ver. 162. —“ thy word.” Τὰ λόγιά σου. LXX. See verses 133. 123. 116. 103. 82. 76. 67. 58. 50. 41. 38. 11.

Ver. 170. —“ thy word.” Κατὰ τό κριμά σου. Alex. Τὸ λόγιόν σου. Vat. “ Astipulante interpretatione Hieronymi, Eloquium tuum.” See Vulg. and Jerome.

Ver. 172. —“ thy word.” Τὸ λόγιόν σου. LXX. See verses 170. 162. 133. 123. 116. 103. 82. 76. 67. 58. 50. 41. 38. 11.

PSALMS CXX.—CXXXV.

The Songs of degrees, or of ascent, or of the steps.

The Psalms that bear this title are fifteen in number; namely, the 120th and the fourteen following. They seem to be services sung, some upon special, but the greater part upon stated occasions, upon the steps of the great gate of the temple. Some have the form of prayers, to be used by the worshippers as they ascended the steps; others, of benedictions, with which the worshipper was saluted by the priests. I much doubt whether the 120th Psalm ought to have a place in this set.

PSALM CXX.

A Prayer of a Believer for protection against the atheistical conspiracy.

Ver. 5. “ Woe is me,” &c.

Woe is me that my pilgrimage is prolonged;
I dwell in my tent mourning.

Ver. 6. —“with him that hateth;” read וְשׂוֹנֵא, “them that hate;” μετὰ τῶν μισούντων. LXX.; “cum his qui oderunt.” Vulgate.

PSALM CXXI.

Rex, ad bellum gerendum, ut videtur, egressurus, prius ad Aram Dei in monte Sione constitutam accedit, et divinam opem, in quâ se unicè confidere profitetur, implorat. Lowth, Prælect. xxx.

The Bishop thinks the two first verses contain the King's prayer, and the rest of the Psalm the High Priest's answer. I divide the Psalm into four parts. The 1st and 2d verses contain the King's prayer; the 3d verse, sung by a semichorus of priests, on one side; the 4th, by a semichorus on the other; the 5th, 6th, 7th, 8th, by the High Priest alone; receiving the King on the uppermost step.

Ver. 3. “He will not suffer,—he—will not slumber;” rather, “May he never suffer,—may he—not slumber.” This verse has the form of a prayer; and all that follows of assertion or promise.

PSALM CXXII.

This Psalm consists of three parts. Part I. verses 1 and 2, sung by the worshippers. Part II. verses 3, 4, 5, 6, by the priests. Part III. verses 7, 8, 9, the worshippers.

Ver. 4. —“unto the testimony of Israel;” rather, “the congregations of Israel.”

PSALM CXXIII.

Prayer for Protection against the atheistical conspiracy.

PSALM CXXIV.

For some Public Thanksgiving.

The Psalm consists of four parts, alternately sung by two Semichoruses, and a concluding full Chorus.

First semichorus, verses 1, 2, 3. Second semichorus, verses 4, 5. First semichorus, verse 6. Second semichorus, verse 7. Full chorus, verse 8.

PSALM CXXV.

Ver. 5. —“workers of iniquity,” i. e. idolaters.

PSALM CXXVI.

Thanksgiving of the Returned Captives.

Ver. 6. —“bearing precious seed.” “He that goeth, and weeping beareth the seed to be drawn forth, shall surely come again with joy bearing his sheaves.”

PSALM CXXVII.

A Psalm, to be addressed by the Priests to the Parents presenting the First-born.

Ver. 2. —“for so.” For יָנִי, read with the LXX. נִי. “You take all this trouble for your security in vain, whilst he [Jehovah] gives his beloved sleep.”

Ver. 5. —“they shall speak.” “A forensic word,” says Kennicott. But are they not rather armed enemies, with whom the father, with his numerous progeny, is supposed to contend? Μακάριος ὅστις αὐτὸς ἰσχύων ἐτι παῖδας παρασπίζοντας ἀλκίμους ἔχει.

PSALM CXXVIII.

Addressed by the Priests to the Householder, bringing his first-fruits, or his tithes.

PSALM CXXIX.

A Thanksgiving for deliverance from some great persecution.

First semichorus, verses 1, 2, 3. Second semichorus, verses 4, 5. Full chorus, verses 6, 7, 8.

PSALM CXXX.

Upon bringing a sin offering.

The first six verses are sung by the offerer. The 7th and 8th by the priest.

Ver. 6. "My soul waiteth," &c. This verse is certainly corrupt, but the version of the LXX. gives the emendation.

נפשי לאדני משמרים לבקר
משמרים לבקר עד לילה :

My soul is with the Lord, from the morning watch,
From the morning watch until night.

PSALM CXXXI.

In the first two verses, a worshipper professes the humility of his faith and trust in God. In the last verse, a priest exhorts to trust in God.

Ver. 2. — "my soul is even as a weaned child." Houbigant would read נפשה for נפשי. The sense of the whole verse, with this alteration, would be this :

Surely I have brought down, and quieted my soul,

Like a weaned child upon its mother,
Like a weaned child upon her lap¹.

But I think any emendation unnecessary. "Like a weaned child is my soul upon me," i. e. within me.

PSALM CXXXII.

The occasion of this Psalm was probably the placing of the ark in Solomon's temple. It was sung by the priests and Levites as the ark was carried up the steps.

I divide the Psalm into parts, thus: Part I. verses 1—5. High Priest alone. Part II. ver. 6. First semichorus. Part III. versc 7. Second semichorus. Part IV. verses 8, 9, 10. Full chorus. Part V. verses 11—18. High Priest alone.

Ver. 1. "Lord, remember David and all"—rather, "Remember unto David"—i. e. reward, requite. See Psalm cxxxvii. 7. and Kennicott's translation of this Psalm.

Ver. 6. Houbigant would read שמענוהו and מצאנוהו, "we heard of him,—we found him." *Him*, that is, Jehovah, mentioned in the preceding verse. I cannot think the alteration necessary.

—"at Ephratah—in the fields of the wood [or of Jear.]" Ephratah, Shilo; fields of Jear, Kiriath-jearim. "Sententia talis est. Olim dicebatur Deus et arca ejus habitare nunc in Silo Ephratæ, nunc in campis Silvæ, seu Cariathiarim; et ibatur nunc huc, nunc illuc, ad adorandum Deum. Nunc tandem requiesce, Domine, et una sit tua requies in hoc templo a me ædificato." Houbigant, ad locum.

Ver. 15. For צידה, Houbigant would read שריה, "I will richly bless her princes." This would make the parallelism more exact. But the change seems not absolutely necessary.

¹ Literally, "upon her person."

PSALM CXXXIII.

Of brotherly love and unity.

Ver. 3. —“for there;” i. e. where brethren live together in harmony. I have sometimes thought that שם, by an ellipsis, or omission of אשר, an ellipsis or omission the more likely to happen when אשר was contracted into ש, might signify *Ubi*; then the sense would be,

Surely where Jehovah hath appointed a blessing,
Is life for evermore.

“His blessing carries with it life for evermore. Immortality and bliss.” It is no objection, that eternal life was not the sanction of the Mosaic law. The thing here blessed, is no branch of legal sanctity, but of real godliness; and the promises of eternal life to the righteous in the Psalms are innumerable.

PSALM CXXXIV.

At the shutting of the gate of the Temple for the night.

The first and second verses sung by the priests without, who are going away for the night, upon the steps of the great gate. The third verse by the priests remaining within.

Ver. 2. —“your hands.” Read with three MSS., Bishop Hare, and Houbigant, ידיכם.

—“in the sanctuary.” Read, with the LXX. and Houbigant, לקדש.

PSALM CXXXV.

For the Feast of Pentecost.

PSALM CXXXVI.

For the Feast of Pentecost, after the return from the captivity.

PSALM CXXXVII.

[A] Ver. 1. —“our Zion.” The word *our* is not in the Hebrew. But there is an emphasis in the article **אֶת** prefixed to Zion, which a Greek or Roman poet would have so expressed, and which I know not how to express otherwise.

[B] Ver. 2. —“of the spot.” **בְּתוֹכָהּ**, “in the midst thereof.” *Thereof* can rehearse nothing but Babylon. This is an expression, therefore, describing the willow as the tree of the country.

[C] Ver. 3. —“our spoilers.” —“they that wasted us.” **רוֹלְלֵינוּ**. *E. T.*

A Chaldaism for **שׁוֹלְלֵינוּ**. Kennicott and Mudge. Some refer the word to the root **ל**. But see the objects in Mr. Parkhurst's Lexicon, under the word **ל**.

[D] —“a hymn of joy.” —“mirth.” *E. T.*

Kennicott, for **שְׂמִינָה**, would read **שְׂבִינָה**, which he renders *a hymn*. Castell gives the word this sense in the Syriac and Ethiopic dialects; but I find no instance of the like use of it in Hebrew: and if we reason from the etymology of the words, I see not why **שְׂמִינָה** may not as well signify *a hymn*, as **שְׂבִינָה**. Whichever be the true reading, the LXX. understood *a hymn* to be the thing meant.

[E] Ver. 6. —“sum total.” Among the various senses of the word **רֶאשׁ**, one is, “a sum total of an account,” which was anciently set at the top, not, as with us, at the bottom of the account. See Parkhurst's Lexicon, under **רֶאשׁ**, **א**. The image here I take to be, that the prosperity of Jerusalem was the sum total, comprehending all the different *items* in his account, of occasions of joy.

[F] Ver. 7. “Remember,” &c. See the Translation. “Execute vengeance upon the Edomites, for what they did to Jerusalem in the day of her adversity.” See Psalm cxxxii. 1.

[G] Ver. 8. —“delightest in destruction.” *Vastatrix*.

PSALM CXXXVIII.

[A] Ver. 1. “I will confess thee, O Jehovah.”

I read, with the LXX., Jerome, Vulgate, Bishop Hare, Houbigant, and Kennicott, אורך יהוה.

[B] —“in the presence of the Gods.” *Ἐναντίον ἀγγέλων.* Compare Psalm xcvi. 7.

[C] Ver. 2. —“for thou hast magnified thy word above all thy name.” *E. T.*

This passage is certainly corrupt. Bishop Hare proposes to insert שם before שמך, and to expunge אמרתך. Kennicott understands the sentiment to be, that God delights to display his veracity more than any other attribute. What if we read שמך כאמרתך? as in my Translation.

Truly thou hast magnified thy name above all, *according to thy promise.*

[D] Ver. 3. —“and strengthenedst me with strength in my soul.” *E. T.* Put a stop at the verb תרדבני, and understand the substantive verb in the next clause. See my Translation, and Cocceius in רדב.

PSALM CXXXIX.

[A] Ver. 1. —“Thou treasurest up.” See Parkhurst's Lexicon, under טָכַן.

[B] Ver. 4, 5. Place, with Houbigant and the LXX., the full stop at קָרַם. See my Translation. The sense is, that God knows even his unuttered thoughts, his future intentions, as well as his past actions.

[C] Ver. 6. Read, with Kennicott, פְּלֵא הָרֵעַת.

[D] Ver. 8. —“if I make my bed.” *E. T.* אֲצִיעָה. Houbigant would read אֲצַעֲהָ, without the Jod, that the verb may be the future Kal of צָעַד, which signifies, as he thinks, “to walk with hasty strides.” So that the sense will be, “If I haste away to hell.” But it is by no means certain that the idea of walking with hasty strides, or travelling, or moving from one place to another, at all belongs to this verb. The places in which Lexicographers give it this sense, are not at all decisive. See Blayney's Note on Jeremiah xlviii. 12.; and Parkhurst's Lexicon, under צָעַד. The proper senses of the word are, “to spread, stretch out, strew, to make to stoop, to tilt; to fell, to lay one flat at his length,” (Isaiah lxiii. 1.) Whenee, either in Kal, or in Hiphil, it may naturally signify,

“to lay one’s self at one’s length;” (Jeremiah ii. 20.), “to throw one’s self down;” and may, perhaps, denote the action of a person throwing himself along upon the floor, in extreme despair or fright; (see Isaiah li. 14.) “If I throw myself down into hell.” Or the word may simply signify, “to hide one’s self,” which is one sense of it in Arabic. See Castell’s *Lexicon*. “If I would hide myself in hell.”

[E] Ver. 11. —“even the night shall be light.” For אור, Houbigant would read יער, “the night shall make all blind;” i. e. shall hide every thing. Dr. Kennicott approves the emendation. The conjecture must be allowed to be ingenious. But yet I want instances of this figurative use of the word ער, to denote “blindness,” without reference to a particular person blinded, or otherwise blinded, than literally by depriving the eye of sight.

[F] Ver. 13. “For thou hast possessed.” *E. T.* ἔκτισω. LXX. Probably a corruption for ἐκτεσω. See my Translation. The word קיית has its form from קנה, but seems to borrow its sense from קן. For בליתי, read with forty-seven MSS. בליתי.

[G] Ver. 14. —“for I am fearfully and wonderfully made.” *E. T.* Houbigant and Kennicott found in several MSS. נפלאתי. And this seems to have been St. Jerome’s reading. The LXX. had נפלאת in the second person. Houbigant, upon the authority of the Arabic and Syriac, would read נפעלתי. Archbishop Seeker thinks the conjecture ingenious. But to me, the text, as it stands, seems very intelligible. The word נראות includes not necessarily the idea of any thing “terrible” in the proper sense of the word. It expresses “something striking, and exciting a curious interested attention, and serious consideration.” “I am curiously distinguished,” conveys the very same idea as “I am curiously composed;” the idea of a body consisting of a variety of distinct parts, wonderfully united in a whole, and adjusted to each other by the nicest symmetry and most perfect sympathy. See Parkhurst’s *Lexicon*, under פלה.

[H] Ver. 15. “My substance,” &c. *E. T.* See my Translation. עצמי, “my skeleton;” רקמתי, “my fine-woven covering.” These two words describe the two principal parts of which the

human body is composed ; the bony skeleton, the foundation of the whole ; and the external covering of muscular flesh, tendons, veins, arteries, nerves, and skin ; a curious web of fibres. The LXX. render both these words by substantives.

[I] Ver. 16. —“my substance yet being imperfect.” *E. T.* גלמי. Τὸ ἀκατέργαστόν μου. LXX. “The unwrought material, the shapeless lump,” as Mudge well renders it. Dr. Durell makes גלמי plural, which, to me, seems contrary to the real import of the word.

[K] Ver. 16.—“all of them ;” i. e. all that had been mentioned, the bones, the covering, the unformed materials.

It is remarkable, that, in Ezekiel xxvii. 24. מכלל is set in opposition to גלם. If in this place, for כלם יכתבו, we might read מכללי כתבו, the sense would be,

And in thy book were all my finished members written.

The alteration consists only in a transposition of מ, doubling ל, and bringing back the י from the beginning of the following, to the end of the preceding word. Yet it is too much to venture upon without authority.

[L] —“while as yet they were not united.” “Dum nondum esset unio inter eos.” Kennicott.

[M] Ver. 18. “If I should count them.” *E. T.*

In this verse I cannot but suspect that a verb is lost, opposed in sense to והקיצתי, and which, taken with it, would describe the whole of a man’s life (his עור), by the opposite states of sleeping and waking. That the man, in both these states, and, by consequence, in every moment of his life, should be with God, under his immediate protection, is one striking proof of God’s providential care of him, and his precious thoughts about him, which are celebrated in this and the preceding verse. This last word, I should suppose, stood at the end of the first hemistich of the 18th verse.

18 מחול ירבון : ישנתי

: הקיצתי ועודי עמך :

עורי, “my perpetuality ;” i. e. the whole and every successive moment of my life. See Psalm civ. 33. ; and cxlvi. 2. Compare also Psalm iii. 5. and my Translation.

[N] Ver. 19, 20. These two verses are unintelligible as

they stand. For נשוא, I would read, with the ancient versions, Houbigant, and Kennicott, נשא; and I would divide and punctuate thus,

19 אם תקטל רשע
אלוה ואנשי דמים :

20 סורו מני אשר ימרוך
למומה נשאו לשוא עריך :

See my Translation. The transposition of the two words, אלוה and רשע, which is of no importance to the sense, but improves the elegance of the first distich, is authorized by the version of the LXX.

Dr. Kennicott says, that נשאו may be understood as equivalent to נשאו ידיהם. Relying upon his authority, I render this word “are sworn;” though I know no instance of that ellipsis of the noun יד, which he supposes in this place. The verb, however, may be rendered, “they have lifted themselves up,” which is one of its frequent senses, and the sense of the whole passage will be the same. “They who have lifted themselves up unto [i. e. have ventured upon] a rash purpose.”

——“have lifted themselves up.” למומה, “to a wicked purpose;” לשוא, “to temerity;” i. e. to a rash purpose of wickedness.

[O] Ver. 24. ——“the way of old times.”——“the way everlasting.” *E. T.*

דרך עולם seems an unnatural phrase to express “the way which leads to everlasting life.” In Job xxii. 15. ארך עולם is “the old way.” So here, I think, עולם relates to remote time, past, rather than to come. In that passage of Job, ארך עולם, is “the old way” of the antediluvian transgressors. Here, דרך עולם, on the contrary, is “the old way” of the Patriarchs, before the corruptions of idolatry and wilful sin became general. The two words, דרך and ארך, differ in their figurative senses. דרך is “the right way in which man ought to go;” ארך is “the way, right or wrong, in which a man actually goes by habit:” not but that the proper sense of either word may be changed by the epithets joined to it.

PSALM CXL.

A Believer's Prayer for protection against the atheistical faction.

[A] Ver. 5. "The proud," &c. I would divide and punctuate the whole verse thus,

טמנו גאים פח לי
 וחבלים פרשו :
 רשת ליד מעגל
 מקשים שחו לי :

[B] Ver. 8, 9. Bishop Hare expunges סלה, at the end of the eighth (Heb. 9.) verse, inserts the prohibitory אל at the beginning of the 9th, and connects the verb רומז, with the nouns following. The insertion of the prohibitory אל is unnecessary, as, without it, the passage being thus punctuated,

אל תתן יהוה מאויי רשע
 וממו אל תפק :
 ירומז ראש מסבי
 עמל שפתימו יכסומו :

gives the sense expressed in my Translation, which supposes only an ellipsis of אשר, which is frequent.

[C] Ver. 10. — "chasms of the yawning earth." I cannot, otherwise than by this periphrasis, express the idea of the word מהמרות. I believe, with Mr. Parkhurst, that the Psalmist, in this verse, alludes to the punishment of Corah, Dathan, and Abiram. See Parkhurst's Lexicon, under דמר.

[D] Ver. 11. "Let not an evil speaker." *E. T.* איש לשון. Ἀνὴρ γλῶσσῶδης. LXX. Vir linguosus, Jerome and Vulgate. "A braggart."

The evil man, the violent or bloody man, the impious and the braggart, are the profligate, the persecutor, the infidel, and the atheist. The latter particularly is a braggart, boasting of his exemption from vulgar fears, which he imputes to his insight into the causes of things.

[E] Ver. 11. To the same purpose, Bishop Hare.

[F] Ver. 12. — "bring to an issue,—execute." The single verb יעשה, in the original, serves for the two accusatives, דין

and משפט. But in the English language, this one verb cannot well be rendered as relating to both accusatives, but by two.

PSALM CXLI.

A Prayer of the Church for preservation against corruptions.

Ver. 2. —“ be set forth ;” rather, —“ be set up.”

—“ sacrifice ;” rather, —“ oblation.”

Ver. 4. —“ to practise wicked works.” ברשע, “ in doing impiously,” (*impiè faciendo*) with men who work iniquity ; i. e. with idolaters, celebrating their vain and wicked rites.

Ver. 5. I would divide and read the whole verse thus :

יהלמני צדיק חסד ויוכיחני
שמן רשע אל יני ראשי
כי עוד ותפלתי ברעותיהם :

The change of ראש into ראע, in the second line, is authorized by the LXX. יני, “ anoint,” *impinguet*, says Kennicott, from the Arabic *pinguis evasit*. This criticism seems supported by the version of the LXX. λιπανάτω, and of St. Jerome, *impinguet*. And for this reason I reject Bishop Lowth’s emendation, יני for יניפ.

Let the Just One smite me, let the pious reprove me,
Let not the ointment of the impious anoint my head ;
But still I will intrude in their calamities.

Ver. 6. —“ they shall hear ;” rather, “ then they shall listen to.”

The sense seems to be, that certain great men, whose course of life the Psalmist reproves, when they find themselves involved in the evil consequences of their own folly, will then listen to his advice, and be sensible of the propriety of it. The sense of this passage might, perhaps, be clearer if the particular occasion of the Psalm was known. Those who ascribe the Psalm to David, and think it was composed just before he fled to the court of Achish, imagine a particular allusion, in this

6th verse, to his generous treatment of Saul in the cave of Engedi, and a second time at the hill of Hachila. Others, who ascribe this Psalm to Jeremiah, apply the former part of this verse to the murder of Gedaliah and his friends by Ishmael. But the latter part, about the hearing of the Psalmist's "sweet words," they are at some loss to explain; and it can only, I think, be explained of Messiah's offer of salvation to the penitent.

Ver. 7.

As a cutting and cleaving upon the earth,
Our bones are scattered at the mouth of Sheol.

The image is that of so great a slaughter, that the bones of the unburied dead make a litter upon the surface of the earth (see my Hosea Appendix), like a carpenter's chips about a saw-pit.

PSALM CXLII.

A Prayer of the Messiah taken and deserted.

Ver. 3. "When my spirit was overwhelmed within me." This seems to belong to the former verse.

Ver. 4. Read, "I looked."—So the LXX.; and a little after, "I beheld"—. Their copies, therefore, had אביס and אראה in the first person. This fourth verse alludes to the desertion of the Apostles, when our Lord was seized in the garden. Is there any thing more mystical in the phrase אבד מנוס ממני? May מנוס signify "a standard-bearer?" or "shield-bearer?"

Ver. 7. —"out of prison." The prison of the grave.

—"that I may praise thy name; the righteous shall compass me about, for thou," &c.

The Greek of the LXX. stands thus:

Τοῦ ἐξομολογήσασθαι τῷ ὀνόματί σου, Κύριε.
'Εμὲ ὑπομενοῦσι δίκαιοι, ἕως οὗ ἀνταποδῶς μοι.

Which may be thus pointed:

Τοῦ ἐξομολογήσασθαι τῷ ὀνόματί σου, Κύριε,
'Εμὲ. ὑπομενοῦσι δίκαιοι, ἕως &c.

If this be the true punctuation of the Greek, the original, in the copies of the LXX. must have stood thus :

להודות את שמך יהוה אנו
&c. יכחירו

That I, O Jehovah, may praise thy name ;
The just expect [are longing for the time] when thou shalt reward me.

The sense will be much the same, if, instead of בי, we read כי before יכחירו. The emendation is authorized by one of Houbigant's MSS., and seems to have been approved by Bishop Lowth. But the received reading בי may stand, if, with St. Jerome, we take the יכחירו in the passive sense which it bears in Hiphil. "In me coronabuntur justi, eum retribueris mihi." "In me shall the just be crowned, when thou hast given me my reward." Christ, exalted to God's right hand, bestows upon the just a crown of glory. In either sense, the passage expresses the great benefits to accrue to the justified from the Messiah's exaltation. And the common reading seems full as good as that of the LXX.

Bring my soul out of the place of confinement',
That I may praise thy name ;
In me shall the justified be crowned,
When thou hast given me my reward.

PSALM CXLIII.

Prayer for the promised redemption.

Ver. 2. — "enter not" —. For תבוא, Houbigant would read תביא, "bring not thy servant into judgment."

Ver. 9. — "I flee unto thee to hide me." For סכיתי, Ken- nicott would read with LXX. חסיתי.

Ver. 10. "Thy spirit is good, lead," &c. "Let thy good spirit lead" —. Mudge.

¹ i. e. Out of Hades.

PSALM CXLIV.

Thanksgiving for some national deliverance.

Ver. 2. —“who subdueth my people under me.” Archbishop Secker thinks, that for *הרדד*, the true reading may be *הדבר* (as in Psalm xviii. 47. and xlvii. 4.), or else that *עמו* is put for *עמים*. The version of the LXX. supports the first conjecture; the version of Jerome, and the subject of the Psalm, the last.

Ver. 4. —“like to vanity;” rather, “like a vapour.”

Ver. 8. —“speaketh—; and”— rather, —“hath spoken; but”— “their right hand is a right hand of falsehood;” i. e. their right hand hath been false to themselves; it hath failed in the execution of their high threats.

Ver. 9. “I will sing a new song,” &c. Kennicott thinks this the beginning of a new Psalm.

Ver. 10. —“unto kings.” Perhaps *למלכו*, “unto his king.” Archbishop Secker.

Ver. 12.

That our sons, in their youthful days, may be as well-grown plants;
Our daughters as the carved corner-stones in the structure of the temple.

Ver. 13. —“in our streets;” —“in our outlands.” Mudge.

Ver. 14.

That our kine may be fruitful in conception;¹
That there be no abortion, or casting of the young;
And no loud lamentation in our streets.

Sec Bochart, Hierozoicon, lib. ii. cap. 30.

Ver. 15. Bishop Hare, after Le Clerc, imagines that, from the end of the 11th to the middle of the 15th verse, the Psalmist rehearses the boastings of the strange children; to which he replies in the last line of the Psalm. [Nay, but,] “Happy is the people whose God is Jehovah.” I rather think,

¹ מַסְבִּילִים, “gravida sint.”

that the 12th, 13th, and 14th verses contain the Psalmist's prayer, that the happy effects of peace and prosperity may be visible in the blooming appearance of the youth of both sexes, and in the flourishing state of agriculture, and the arts of peace. In the 15th verse, he reflects on the great happiness of a people in such circumstances, and declares that that happiness must be an effect of God's special favour.

PSALM CXLV.

A Thanksgiving.

This Psalm has been alphabetical: but the 1 stanza is wanting.

Ver. 1. "O king." The LXX. have ὁ βασιλεὺς μου, המלכי, "O my king."

Ver. 5, 6. "I will speak — I will declare"—.

Bishop Hare's emendation, ידברו for ידברי, is so very easy in itself, that it might be admitted, even if it were not justified, as it is, by the version of the LXX. Upon the authority of that version, we may substitute ישיחו and יספרונה for the first person singular אשיח and אספרנה.

5 They shall talk of the adorable glory of thy majesty,
They shall dwell upon thy wondrous works;

6 Of the power of thy terrors they shall discourse,
Thy mighty deeds they shall recount.

Ver. 12. — "his mighty acts—his kingdom."

For מלכותי and גבורתי, read with LXX. מלכותך and גבורתיך, "thy mighty acts," and "thy kingdoms."

PSALM CXLVI.

A Thanksgiving of the returned captives.

Dr. Prideaux thinks this and the following Psalms were composed for the dedication of the second temple. Connection, Vol. I. p. 191.

Ver. 2. —“while I have any being.” Compare Ps. exxxix. 18. and eiv. 33.

The 3d and 4th verses seem to allude to the disappointment of expectations, built on the supposed strength of some alliances, which in the event proved weak.

Ver. 4. —“his thoughts,” עֲשָׂתָּהוּ; rather, “his false deceitful show;” literally, “his glitterings.”

Ver. 8. —“openeth the eyes of;” rather, “giveth quick sight to.”

Ver. 9. —“he relieveth;” rather, “he preserveth.”

—“he turneth upside down;” rather, “he turneth aside;” or, “he turneth from the right direction.”

PSALM CXLVII.

Thanksgiving of the returned captives. Perhaps composed for a Pentecost, or Feast of Trumpets, after the restoration.

Ver. 4. “He telleth the number of the stars,” &c. Rather,

He hath set a number for the stars¹,
He hath given names to them all.

Ver. 8. —“who maketh grass to grow upon the mountains.”

Bishop Hare and Houbigant both imagine that a line is wanting here, and both supply the defect with the same words after the Roman LXX.

וְעֵשֶׂב לְעֹבֶדֶת הָאָדָם

And green herb for the use of man.

The reading of the Roman LXX. is in some measure confirmed by St. Jerome's version from the LXX.

The LXX. divide this Psalm into two, beginning a new one at the 12th verse.

¹ Literally, “allotting number to the stars.”

PSALM CXLVIII.

A Hymn for the Sabbath.

PSALM CXLIX.

A war song. Sung by the army marching up to the enemy.

Ver. 1. —“congregation,” i. e. army.

Ver. 5. —“be joyful in glory.” —“exult in their heart.”—
Mudge.

PSALM CL.

A grand chorus, for all the voices, and all the instruments.

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